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Reflections on a leadership convention

Richard Vanderkloet and William Van Geest

TORONTO, Ont. — Ontario politics is boring, right? At least 1,700 delegates to the recent Conservative Leadership Convention didn't think so. Two days of cheering, singing and sign-waving resulted in a late Saturday evening victory for frontrunner Frank Miller on January 26.

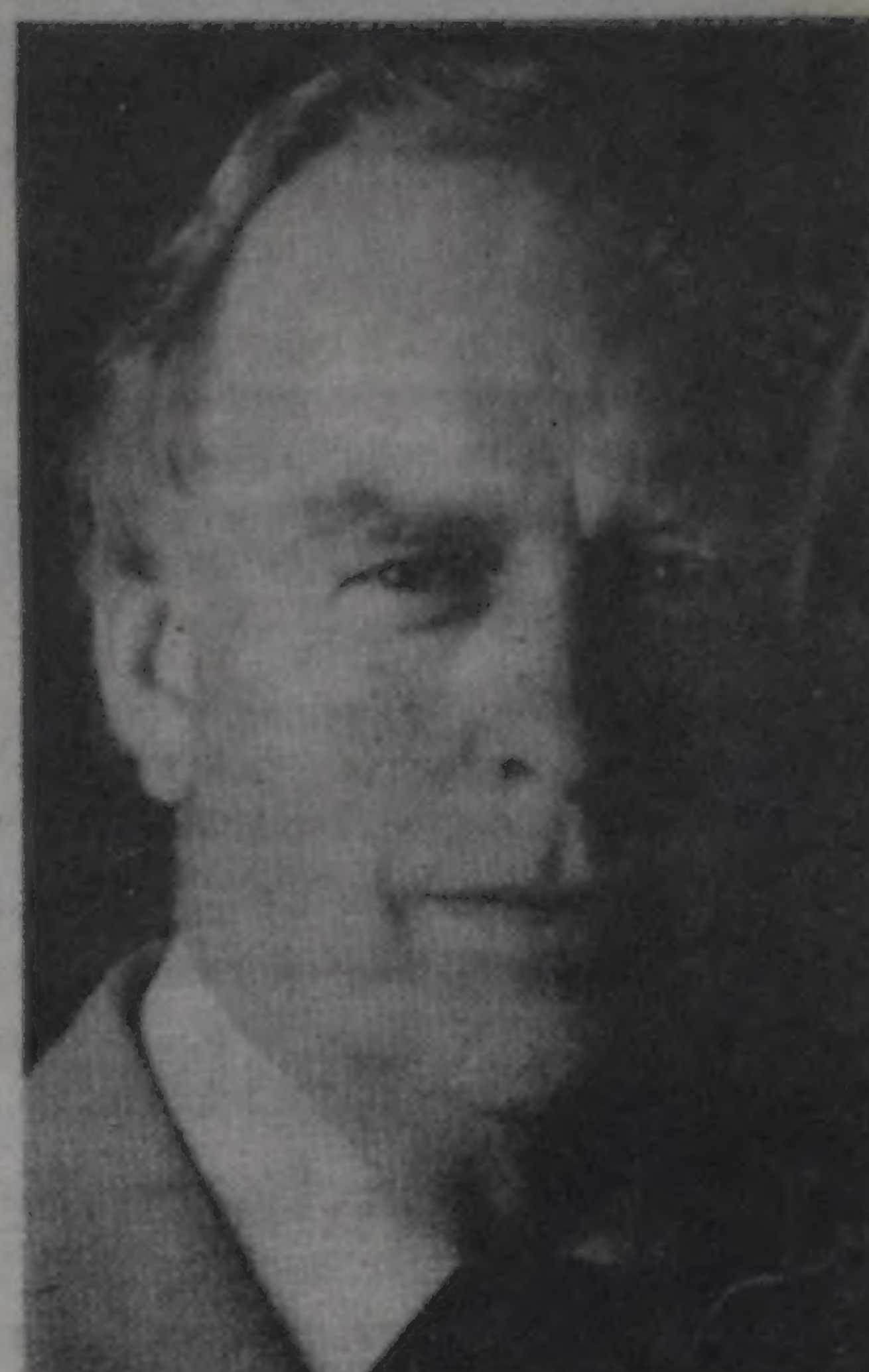
As conventions go, this one was filled with the suspense and surprise of the best of them. The strength of Larry Grossman

and Roy McMurtry on the first ballot caught the Convention — and the pundits — by surprise. While Miller remained the frontrunner, Grossman's momentum was so great that he came within 77 votes of the victor.

As a spectator sport the Convention was more exciting than a Toronto Maple Leaf hockey game. It wasn't inappropriate for Muskoka Frank Miller, with support mostly from small town and rural Ontario, to achieve his victory in Toronto's Colliseum, normally

reserved for horse shows and agricultural fairs.

Miller won despite his image as a right winger. The McMurtry-Grossman alliance and undercurrents of an ABM (Anybody But Miller) attitude did reveal the potential for division in the Party. But there was little here of the kind of hostility displayed at the federal Tory Leadership Convention of 1983. This was no surprise since, despite very different personalities, the four contenders differed little in outlook.



Frank Miller, new premier of Ontario

Provincial politics is important

As far as leadership conventions go Ontario politics doesn't excite us as much as federal politics. Nevertheless, the provincial government has an incredible range of authority over our daily lives — Education laws, labour laws, taxes, health services, social services, hydro, environmental safeguards, the sale of liquor — all these and more are largely provincial government responsibilities over which the federal government has little say.

It should be obvious to *Calvinist Contact* readers that many of the causes that are dear to their hearts are regulated by the provincial government. Continued on page 4 ...

Thinkbit

"I will demonstrate my immediate obedience providing You comply with my demand for a more satisfying assignment."

"Negotiations with a Higher Power" by Thomas John Carlisle

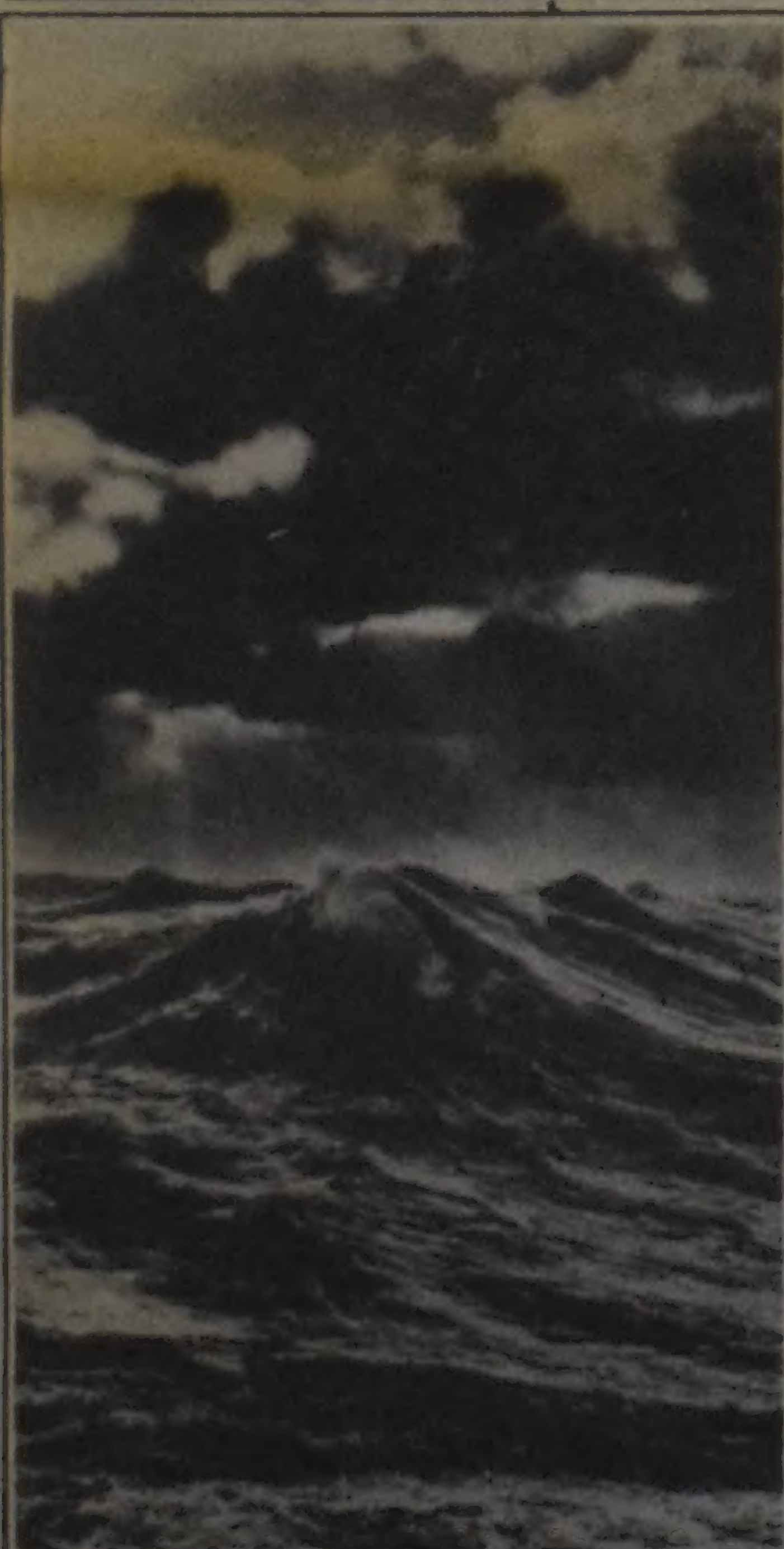
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Inclement weather or not?

This story found on pages 13, 14 and 15 is our special feature for this issue. We hesitated printing such a long story, which according to John Zwart, the author, could not be serialized. We agreed. But because it is so well written and written from such an unusual point of view, we could not resist publishing it.

"Women in office" preoccupies CRC classes

Marian Van Til

There are nine classes which embrace the Christian Reformed Churches in Canada (Eastern Canada, Hamilton, Toronto, Huron, Chatham, Minnesota North, Alberta South, Alberta North, British Columbia). When the four Ontario classes met recently (the others will meet in late February and early March) one topic was debated more than any other: women in ecclesiastical office.

Each classis had received overtures on the topic from at least three of its congregations. In most cases, the overtures expressed consternation about the decision of the 1984 synod to allow qualified women to become deacons "provided their work is distinguished from that of elders." Many churches wanted their classis to ask this year's June synod to revise, revoke or rescind that decision. (Technically, revision is the only possibility.)

Some saw this as a means of "stemming the tide before things get worse," as a Classis Hamilton delegate put it. That is, before "we end up with women elders and ministers." No one seemed overly concerned about female evangelists.

From the other side, such overtures were seen as "reactions in fear" and registrations of frustration.

The following is a summary of the work of each classis, first on "women in office," and then on other issues:

Classis Toronto

Classis Toronto heard three overtures (from Woodbridge, Holland Marsh, Second Toronto) requesting that the 1984 synodical decision be revised in some way. None was accepted.

The classis felt it should go on to other matters, and decided to initiate a discussion on growth within the church, which will begin at classis' next meeting.

Debate on "women in office" lasted just 45 minutes.

Classis Hamilton

Classis Hamilton received nine overtures (from Dunnville, Dundas, Fenwick, Mount Hamilton (two), Smithville (two), St. Catharines (Maranatha and Wellandport) and ten additional communications which in some way protested the 1984 decision.

A pre-advice committee, appointed at classis' September, 1984 meeting, studied the submissions and concluded (both on procedural grounds and for the sake of peace) that none should be adopted.

It came with two suggestions: that

synod be asked to establish a pastoral committee "to advise the churches in responding" to the 1984 decision, and that synod send a pastoral letter to the churches "along the lines of the 'preliminary caution'" which appeared in the 1984 majority synodical report on "headship." (That caution warned against "categorizing" people and positions as "conservative" or "liberal" and asks for acknowledgement that "the matter is not crystal-clear.")

Classis did not discuss its committee's suggestions. Instead it turned to two overtures from Mt. Hamilton, finally adopting the first by a 7-vote margin, and the second by three votes.

continued on page 6 ...

Dehumanizing films obscene, says judge

Jeff Adams

CALGARY, Alta. — The fight against pornography in Canada achieved a small victory recently when an Alberta Court of Queen's Bench judge ruled that films in which women are degraded or dehumanized are obscene.

The decision is a "significant step forward in the battle against pornography," said Kathleen Mahoney, a University of Calgary law professor and chairman of the Calgary Coalition

Against Pornography, an alliance of several organizations.

"It (the ruling) made the distinction, which has never been made before in a legal decision, that sexual explicitness without violence but with dehumanization and degradation can be obscene," Mahoney said.

Mr. Justice Mel Shannon ruled that films containing violent or sexually explicit scenes, or that avoid violence but

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Editorial

Is there comfort after suicide?

What does one say to parents of a child who committed suicide, or to children whose parent did? What do they say to themselves? What comfort is there for them?

Suicide is a violation of the commandment "Thou shalt not kill." The commandment was intended to state that we should not murder other people. But it applies to the taking of one's own life too, because the principle is the same. No one but God (and the State to whom God entrusts the sword for just punishment) has the right to take the life that He created.

If there is comfort for those who are afflicted with the inexplicable pain of losing someone through suicide, it does not lie in arguing away the fact that suicide is sin.

Sin in us; we in Christ

But conversely, to admit that suicide is sin is not the end of comfort. All of us will die while sin lives in us. That statement requires further reflection, especially because we profess with a sense of victory that the believer dies to his sins; hence he lives in Christ.

Saying that sin still lives in us while we live in Christ means (and we closely follow the apostle Paul here): we continue to sin, only it is not I that sin, but sin that lives in me. And it is in that condition of sin living in us that all of us will die or be changed to meet the Lord. In the same way it can be said of a child of God who committed suicide that it was not he or she that sinned, but the sin that lived in him or her.

That is a theological and biblical way of coming to grips with the suicide of a person who was in fact a child of the Lord.

There is also another way of thinking about such a suicide. In an existential way the depressed person who attempts or commits suicide tends to have an out-of-the-body experience. Because of severe depression the person loses touch with the self. The contemplation of suicide seems to be void of any emotions. The felt emptiness results in a detached curiosity about what death might be like.

Hence, the tragic act that causes so much pain is not a "will-full" or fully willed act. It is not a true rejection of life, of the people close to the person; not even of God. Nor is it a clear statement about relationships such a person had with those around him or her.

The result can be so final and tragic. But the act was not a

hideous crime. It was an act of desperation in a moment of extreme weakness and helplessness. We who remain behind can only cry for sadness and hurt.

The state of grace

We tend to think that what we do at the moment of death is very important. We want to be in a state of grace when the Lord calls us. But a state of grace is not determined by what we were doing last. Some one may die while being drunk, and yet be in a state of grace. Sometimes illness reduces a person to a condition of irritability and anger. He or she loses perspective. Yet, he or she is a child of God.

A death testimony is beautiful but it does not constitute the key that unlocks the gates of heaven. Only Christ can do that. And his criteria for admission are incomprehensible. Three surprises await us in heaven, someone once wrote: we will be surprised 1) to find some we did not expect; 2) not to find some we did expect and 3) to find ourselves in heaven.

Thus we have no absolute way of knowing who will and who will not go to heaven. We believe the word-and-deed life testimony of those we know well. We derive strength from the promises of a covenant God who is not indifferent to the fate of the second and third generation of those who fear Him. And we know that God's mercy is greater than we can imagine. In fact, it tends to go further than we think it should.

One of the greatest afflictions for those who stay behind is often a tremendous sense of guilt. "Where did we go wrong? Why didn't I sense what was going on? How could we have prevented this?" Useless questions that add greater pain to the almost unbearable pain of loss.

Better to focus on the good things that God allowed to happen in the dear person's life. Better to count on the infinite mercy of God and to trust that He will cut through where human beings fail to see a way. Earth has no sins that heaven cannot forgive, as it has no sorrows that the kingdom of heaven cannot heal.

Letters

Let each congregation decide

I would like to thank pastor Ken Baker for his open letter to the church (C.C., Jan. 25/85).

I heartily endorse his words: "Let us affirm the necessity of encouraging all church members to utilize their gifts in ways deemed appropriate by the congregation, to the end that we may be edified and the kingdom may come."

Therefore I suggest that those congregations who feel comfortable using all gifts do so and those who prefer going on as before do so.

There are two sides to this issue, as he points out, and for as long as one side triumphs over the other we all lose. If

each side lets the other be, the church will not be divided, we will be able to use our energies to be a salting salt in the world and in time the issue will become a non-issue.

**Johanna Peetoom,
Willowdale, Ont.**

Double Amen

In response to Rev. Ken Baker's "Open Letter" of January 25, we say, "Amen and Amen!" Enough has already been done as we see members of the same "family" pull further and further apart.

We see it and hear it almost constantly. "I am for Kuyvenhoven, I am for Hultink; I am for the Banner, I am for Renewal; I am for women in office, I am

against it; I am for Paul, I am for Apollos ..."

For the sake of God's Kingdom we should not let yet another issue split God's people and hurt our effectiveness as witnesses to the world. Let us wake up and recognize that Satan is busy at work within our churches.

Instead of choosing sides against each other, let us choose to live side by side, accepting our differences, yet recognizing that our love for God keeps us united.

**Leo and Elaine Smit,
Sarnia, Ont.**

What's the rush?

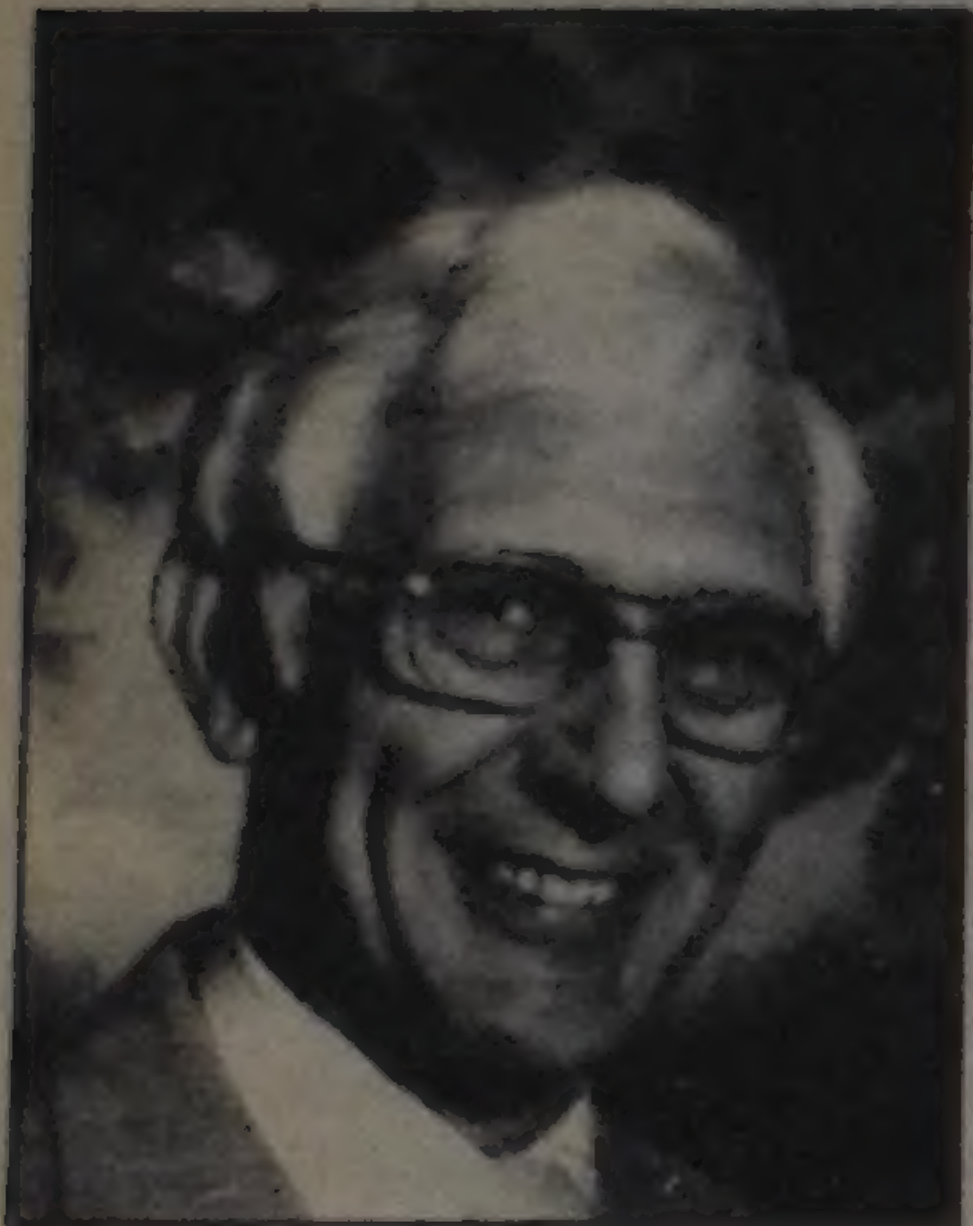
Just a brief reaction to Rev. Ken Baker's article "What's happening to us." It's not what's happening to us, Rev. Baker, that concerns so many, it is what happened that seems to be the cause of much hurt.

Our history over the past 50 years or so has shown our synods capacity for poor timing in calling for decisive votes. Your moratorium should have gone into effect in May 1984.

What I have never understood in these issue-oriented debates is the rush to call for the vote.

**J.A. Boessenkool,
Lethbridge, Alta.**

SKYLIGHTS/WILLIAM RANG



Lessons from the Woodpecker

I'm one of those people who love to hear a preacher explain a text from Scripture. The unfolding of the treasures from the Word can really excite me. However, I get deeply frustrated when the man on the pulpit grabs a text and manages to present a box full of sweet and true statements that have little or nothing to do with the intent of that text.

The preacher I want to tell you about lived 300 years ago and was a man of true exegesis. People loved to hear him. Yet one Sunday he announced that he did not have a text from the special revelation, but rather from the general one. He was going to preach about wood-peckers and trees.

I was reminded of this little story early during the spring of last year when an enthusiastic wood-pecker went hammering on the bark of one of the trees that adorn our backyard.

The preacher of yore explained that wood-peckers look for special trees. One hammers on the outsides of a number of them until he finds a tree that is hollow. Then his hammering becomes hacking, and he does not stop until he has made himself a home in the hollow. Then he moves in.

This, said the preacher, is how Satan works. He may hammer at a tree that is solid, a tree of which the heart-wood is strong and firm, but he will not find a place to dwell, only some insects to eat.

The hollow tree is quite a different story. Where spiritual health is lacking, where there is no soundness, where there may well be an outward appearance of something but where the heart-wood has decayed, there is where he finds a home.

Some years ago I met a man who called himself a tree-doctor. He knew from looking at a tree how healthy its insides were. "Somehow," he said, "what it shows tells me about its health."

Yes, we're like trees. When our heart-wood is decaying, it can be seen in the branches and the leaves that we're growing.

The woodpecker may hammer at our bark and cause hurt. But you and I must pray that our heart-wood be healthy lest the Evil One move in and rob us of our crown.



Illustrated by Patricia Dekker, Grade 8, Dunnville Christian School

William Rang is the principal of the Christian School in Dunnville, Ont.

Longer letter

Celebrate the return of Christ now!

We all know that among Christian Holy days, on which we remember God's great deeds, Christmas gets the most attention. Easter gets less attention. Ascension Day less again, and Pentecost is almost forgotten. And a Holy day for Christ's return does not even exist!

How come? It is understandable that the unbeliever acts that way, but for the Christian and the Church to follow that pattern is unbiblical and sad.

The Bible tells us that there is progress in God's work of salvation. Our faith response says: there is a decline in emphasis. Why? Let me explain this.

Christ's birth took place *before* salvation was completed — *before* sin and death were conquered, *before* the King was crowned and *before* the outpouring of the Holy Spirit. I am not saying that Christmas gets too much attention, but if we are that excited with Christmas, how much more excited should we be with the Easter and Pentecost event! Is there a good balance in our reaction?

Why do we have those special days? They are there for us to remember God's love to mankind. We may look *back* and thank Him for that. But even the Israelites celebrated the Passover which looks *back* to remember the Exodus, while looking *forward* to Christ's sacrifice. The feast of the first fruit pointed *forward* to Pentecost. Israel had to remember what God *did* and what He *would do*. That's Faith and Hope.

Believing is focusing on the future. Believing is trusting in God's promise. Therefore faith lives in the today of the future. Our lives of today would not have any meaning if there were no future.

And here I see a weakness in our Church life and Christian lives. The Christian Church cannot live exclusively by God's work of the past. The past was there only because there is a today and tomorrow. God's work of salvation is completed but His work of sanctification is still on-going. Praise the Lord for that.

During the Christmas season we often think of the Old Testament Israelites. Did they believe that a Messiah would come someday? Of course they did. But they did not expect Him. Their faith was turned into an historical believing. When He finally yet suddenly was announced, even a priest became speechless. People like Simeon and Anna understood more of the meaning of all the sacrifices than all

the sons of Levi. Anna gave thanks to God and spoke about the Child to all who were looking for the redemption of Jerusalem.

Looking *forward* again, did you notice it?

The Church of today has to watch out that she does not fall into the same trap. One can be very careful and sincere in remembering what God did in the past. But at the same time one can become blind to the future; that is not good and it is unbiblical.

A Christian always has to look *forward*. Real faith expects. Everlasting life is not a bonus after our earthly life. It starts here and now. Therefore we do not wait to rejoice over Christ's second coming until He really appears but we should celebrate that fact now.

The whole creation groans and sighs and waits for Christ's coming. But the Church says: No, this is not on our Calendar. We cannot celebrate what has not happened. But it is going to happen; Jesus said so. The angels said so. What are we waiting for?

I hope to see the day that the Church sets aside at least one day a year during which we pay full attention to Christ's return. That still does not mean that we limit attention to Christ's return to one day a year. We don't do that with Christmas and Easter either.

Did the five foolish girls not believe in the bridegroom's coming? Of course they did. But they did not expect Him soon. Believing without expectation is like having a lamp without oil. Do we have oil in our lamps? Do we have faith, real, *expecting* faith?

The Spirit and the Bride (Church) say: "Come!" And Jesus said: "I am coming soon."

Henry Debbink, Leduc, Alta.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500

to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Correction

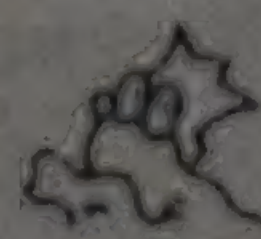
We published a poem entitled "Tonight" in the January 25 issue of Calvinist Contact under the name of Agnes Kramer-Hamstra.

We have been subsequently informed by her that she is not the author.

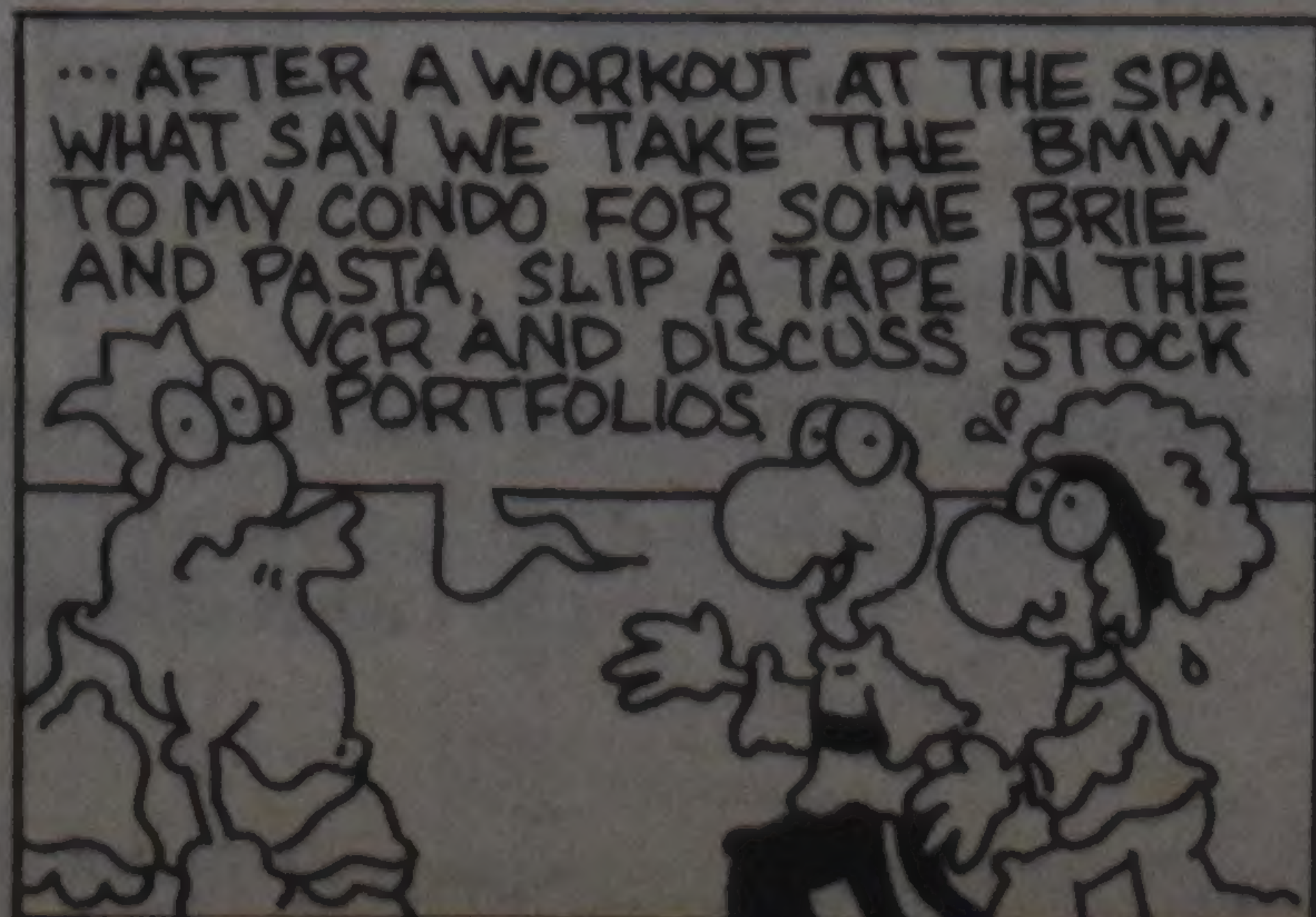
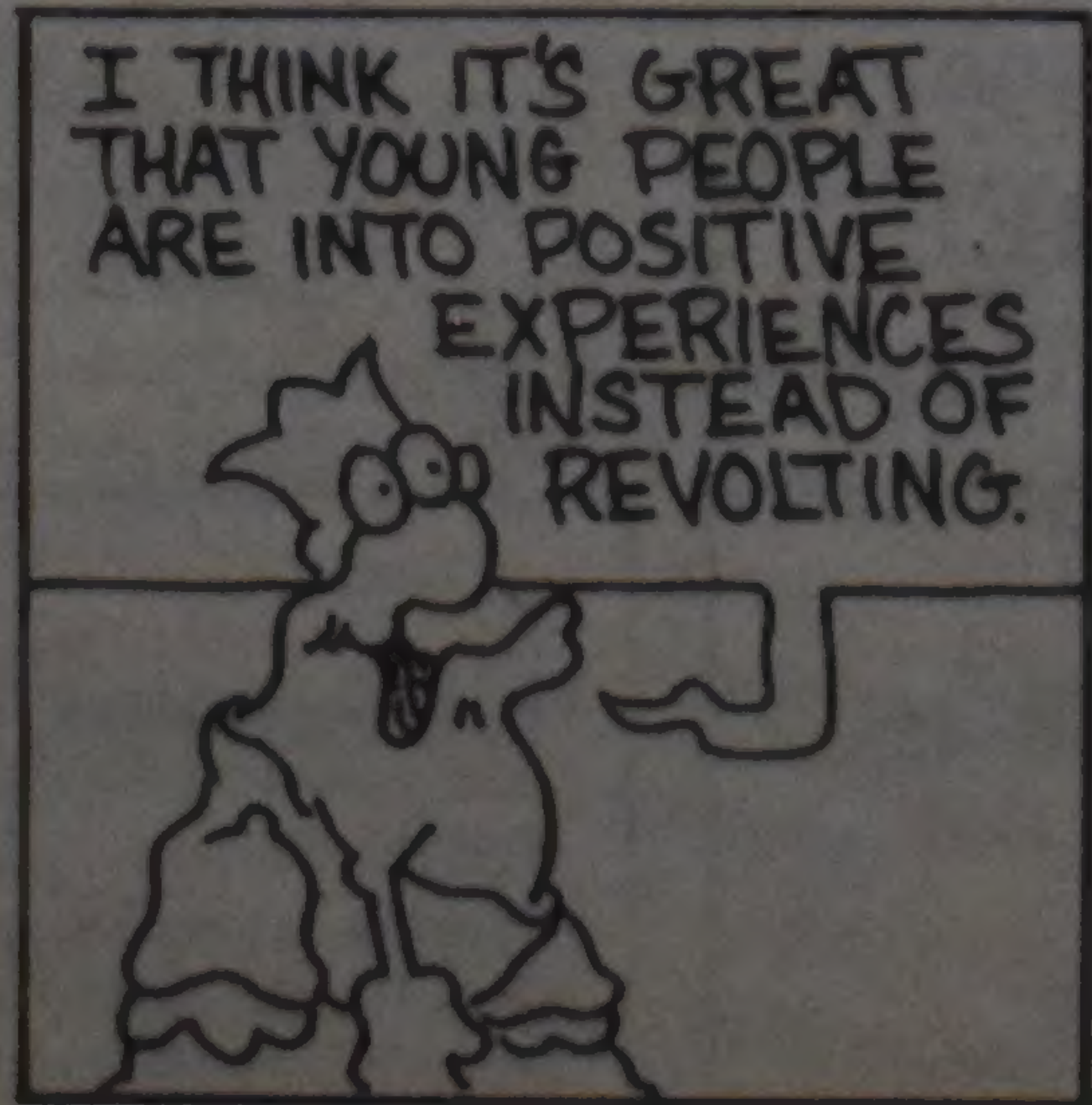
Unfortunately the original copy does not have the name of the author underneath it. Still, we were able, through some fine detective work, to find out who the real author is.

We have compared typed manuscripts from him with the typed manuscript of the poem. There is no mistaking: the poem was typed on the same machine. The letters and spacing of letters is the same. But more importantly, the lower case 't' has a peculiar thickness in the upper left corner of the cross.

Hereby then, we announce the new author of "Tonight." It's Frank Sawyer,



Pontius' Puddle



poet-missionary from Puerto Rico. Please, Frank, don't tell us someone

else used your typewriter for a day, back in 1984. Editor

Society

Reflections on a leadership convention

... continued from page 1.

If they want public funds for Christian schools or if they want the Crown to persecute Dr. Henry Morgentaler for breaking the law, they have to pressure their provincial government. If they want permission and funding for a Christian Horizons home in their community or if they want accreditation for Redeemer College or the Institute for Christian Studies, they must apply to the provincial government. And so on.

Yet C.C. readers, for the most part, have not participated directly in party politics. They pay their taxes, stay out of trouble, and pray that the Lord will guide their political leaders and give them wisdom. They make direct contact with the world of politics only when necessary in order to obtain permission to do or have something, or when they write respectful letters of protest to the politicians about some injustices.

Except for voting, reformed people have been especially aloof from party politics. And yet, their own organizations have not always satisfied them. Don't they long for a little influence, a little power, even a little participation in the enthusiasm of elections and conventions? Don't they sometimes resent their self-imposed isolation? Their organizations seem so small,

even irrelevant to the mainstream of Canadian public life. (Does it stir their pride when they see names like Elzinga,

participation in party politics?

To our surprise, one delegate to the Ontario Leadership Convention gave living proof

What to expect from Miller:

- Under Frank Miller, Ontario can expect much of the same pragmatic leadership that has been provided by Bill Davis for the past 14 years, with perhaps a slightly greater conservative leaning.
- On public funding for Christian schools, Lyle McBurney of OAAIS (Ontario Association of Alternative and Independent Schools) says that Miller is listed by his organization as being "sympathetic." The funding question was clearly not an issue in the leadership campaign. Yet, according to McBurney, the matter was raised in the candidates' debate in London. The *Ottawa Citizen* quoted Miller on January 14, 1985 as saying "Once you've funded one we usually end up finding some reason to do others." That should give grounds for a little hope.
- On the abortion issue we spoke to Mrs. Pat Loughran of the Mississauga Right to Life Chapter. She told us that Miller was not the first choice from the point of view of obtaining justice for the unborn. "Clearly," said Mrs. Loughran, "Dennis Timbrell was our first choice because of his strong pro-life position." She further reminded us that it was Miller as Minister of Health who allowed 16 year old girls to have access to abortions without their parents' consent.

Van Oostrom and VanDonkersgoed on election signs in people's front yards throughout the riding?)

Is there a change in the wind?

The fact that these names are appearing publicly linked with political parties may be a sign of changing attitudes within the Reformed community.

Is there a trend toward greater

that such a trend may be taking place. Marg Van Geest (no relation), a member of the Christian Reformed Church in Listowel, was an enthusiastic Miller supporter at the Convention. After five years of participation in the youth wing of the Ontario Tories, she has now become the Membership Secretary for the Ontario Progressive Conservative Youth Association.

Ms. Van Geest believes there

is a growing number of children of Dutch immigrants involved in party politics at the local level. Personally, she has no hesitation about participation in the Conservative Party because its beliefs are compatible with her own. "As long as it stands for what it does now," she says, she wants to remain an active member. She told *Calvinist Contact* she prefers personal involvement in a party to the Reformed tradition of forming separate organizations.

Perhaps *Calvinist Contact* readers would do well to pause

and reflect on this trend. As we have lost most of the ethnic characteristics with which we emigrated, are we also losing our traditional desire to form separate organizations? If so, is this good or bad? What are the implications of such a trend for the Reformed witness in Canadian public life? That is a subject worthy of discussion in the pages of *Calvinist Contact*.

Richard Vanderkloet is a teacher of history at the Toronto District Christian High school. William Van Geest is a political analyst for a political consulting firm.

Kuyper's Kapers



Dehumanizing films obscene

... continued from page one
portray women as "sexual playthings," go against contemporary morality.

Shannon convicted Fred Wagner, 53, owner of Your Choice Video, on two counts of possession of obscene material for the purpose of distribution. He fined the store owner \$1,000, saying the penalty was light because it was a test case.

Wagner has already begun an appeal. But Calgary police say the court ruling means they can be more aggressive in dealing with stores suspected of distributing obscene materials.

"We now know what will be considered to be obscene and not obscene," Inspector Bill Brink told The Calgary Herald. "(The ruling) will help us do our job."

Meanwhile, Alberta's attorney-general has refused to place a drafted anti-pornography bylaw before the

province's courts to judge if the proposed legislation is constitutional. Neil Crawford felt the City of Calgary bylaw was a clear infringement on federal powers.

Calgary city council also voted recently to disband a citizens committee formed to examine the pornography issue. Aldermen said the committee members were too divided to reach any useful agreement. They also acknowledged that pornography falls within Ottawa's jurisdiction, far beyond the municipal level.

The committee was to have heard submissions from interested individuals and groups. Several members of Emmanuel Christian Reformed Church's weekly social studies class were preparing a submission when the committee was disbanded.

Classis Quinte

announces that financial aid is available to all those who are preparing for fulltime ministry in the CRC. Students who are in need of financial aid for the 1985-86 academic year should correspond by April 1 with Rev. Charles Cornelisse, 1010 Old Colony Rd., Kingston, ON K7P 1K3. Phone 389-5752.

Students receiving financial aid presently must reapply.

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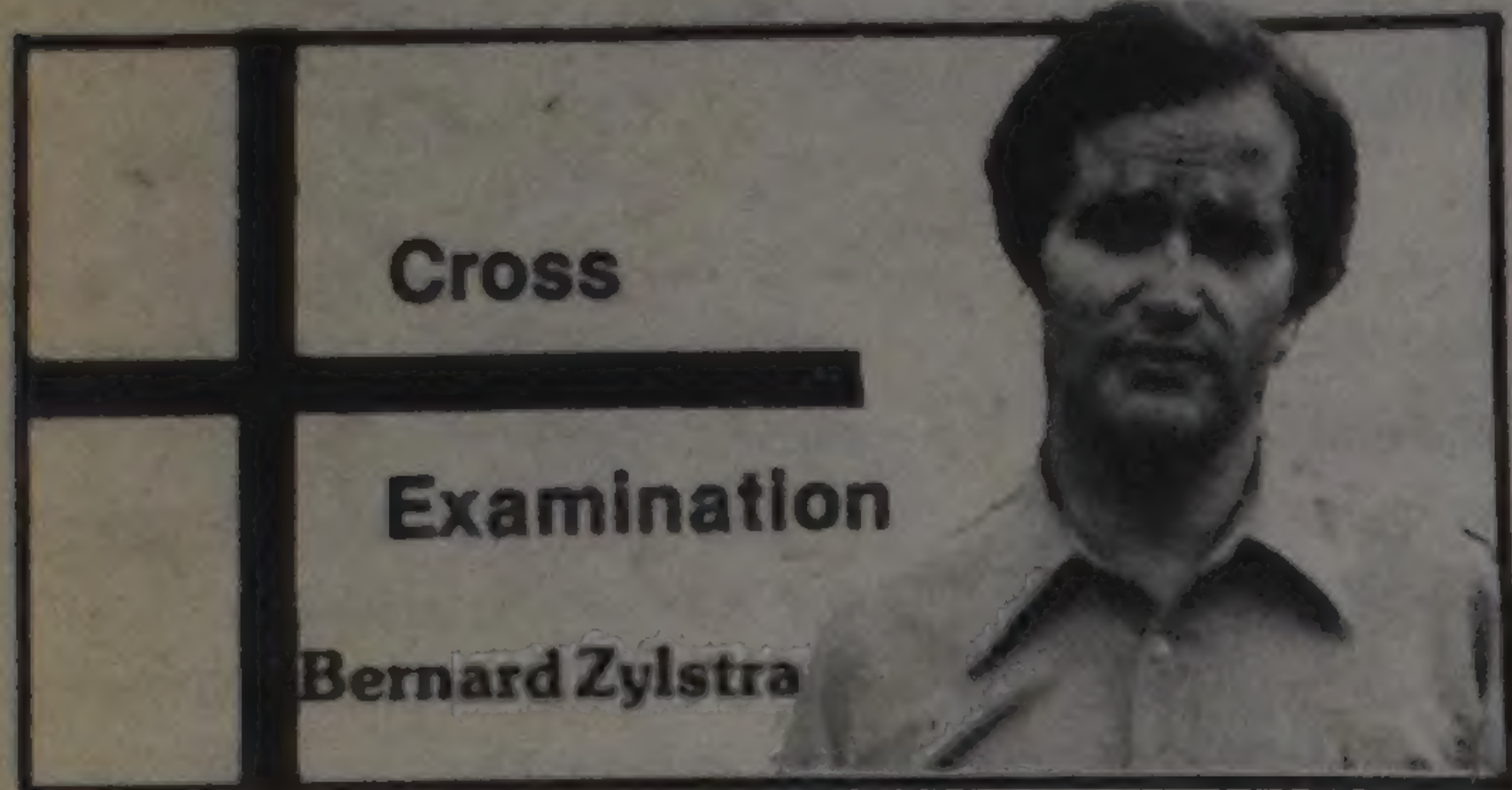
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Prayer, the Bible and defence

On January 31, I attended the National Prayer Breakfast in Washington, DC. It would never have occurred to me to fly to Washington for breakfast. But I was in the city for the annual presidential meeting of the *Christian College Coalition*, and a former ICS student managed to get me a ticket at the last moment.

I was in for a big surprise. It might not have occurred to me to fly to Washington for breakfast, but I soon discovered it had occurred to 4,000 other people. Persons from every state in the union were there. Persons from 115 different countries were there. A hundred Canadians were there, including six Ottawa MPs, one of them a cabinet member. My table partners came from Vancouver, Edinburgh, Paris, Bermuda, The Caribbean, Kenya, Ottawa and the state of Montana.

The National Prayer Breakfast is an event stretched over three days, bringing together Christians from all over the world who gather every week in their local places of work for a prayer breakfast.

The highlight, of course, is the breakfast itself, attended by President Reagan. George Schultz, Secretary of State, opened with prayer. Vice President Bush read from the Old Testament. Supreme Court Justice, Sandra O'Connor read from the New Testament. General Wickham, U.S. Army Chief of Staff closed with prayer. All 4,000 of us sang *Amazing Grace*.

Clergy indicted in refugee smuggling

PHOENIX, Ariz. (EP) — Six members of the clergy active in the refugee sanctuary movement were among the 16 persons indicted Jan. 10 on charges of smuggling illegal aliens from Central America into the United States. The indictments stemmed from a 10-month investigation of the sanctuary movement.

The nationwide church-sponsored sanctuary movement has worked to bring refugees, mainly from Guatemala and El Salvador, into the United States. Members of the movement cite the 1980 Refugee Act allowing legal asylum to refugees fleeing political oppression as justification for their actions. Those indicted included a Presbyterian minister, two Roman Catholic priests, and three Catholic nuns.

Lord, stop this foolish slaughter

President Reagan presented a brief but forceful message, ending with a story illustrating the power of prayer:

Once upon a time, when Rome was still largely pagan, there was a humble Christian journeying hundreds of miles to the imperial capital. Upon arrival in that centre of power, he joined the crowds heading for the coliseum where gladiators were preparing for the main attraction — a fight to the death. Sensing a tense atmosphere, the follower of Jesus descended into the arena, praying to God that this hideous entertainment might be stopped. Instead, one of the gladiators thrust his sword into the Christian's chest. Dying, his feeble voice cried out, "Lord stop this foolish slaughter!" Then, high up in the amphitheatre, one spectator furtively made his way to the exit, soon followed by another, then by dozens, then by hundreds, until the entire coliseum was emptied. Never again, President Reagan told us, did gladiators kill one another for entertainment in Rome. Such is the power of prayer.

Four days later, on February 4, Reagan presented his 1986 budget to Congress. The budget calls for \$973 billion in

expenditures. It entails cuts in nearly every federal program except social security and defence. In spite of these cuts, it has a built-in deficit of over \$150 million. The budget calls for military outlays of \$277 billion, an increase of 12 percent over 1985, and 55 percent over 1980.

Scripture supports reformation

In defending this phenomenal increase in military expenditures, Reagan turned to the Bible. This is what he told a group of White House Visitors:

"You might be interested to know that the Scriptures are on our side in this: Luke 14:31, in which Jesus in talking to his disciples, spoke about a king who might be contemplating going to war against another king with his 10,000 men.

"But he sits down and counsels how good he's going to do against the other fellow's 20,000, and then says he may have to send a delegation to talk peace terms.

"Well, I don't think we ever want to be in a position of only being half as strong and having to send a delegation to negotiate, under those circumstances, peace terms with the Soviet Union.

"So ultimately, our security and our hopes for success at the arms reduction talks hinge on the determination that we show here to continue our program to rebuild and reformat our defences."

Reagan misses the point

How wrong Reagan is! Luke

14:31 deals with the cost of discipleship. It does not give a prescription for pacifism nor for militarism. It does suggest that if a king is a good diplomat, and thinks ahead, he can maintain peace even though his enemy is stronger militarily.

Reagan is not a good diplomat. A month before the Geneva Arms Talks with Russia, he practically removes every basis for meaningful negotiations between the super powers by this fundamental flaw in his approach: "Our hopes for success at the arms reduction

talks hinge on the determination to... *reformat* our defences." (emphasis mine)

Reagan's use of the Bible is an abuse of the Bible. He missed the point of his own beautiful story about the Christian and the Gladiator.

Bernard Zylstra is President of the Institute for Christian Studies in Toronto, Ont.

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Church

Pastoral Pondering

Who rules among us? Part III

Gordon H. Pols

The most recent Synod of the Christian Reformed Church declared "that there is insufficient scriptural evidence to warrant the conclusion that a headship principle holding man's rulership/primary leadership and direction-setting over woman is a creational norm extending over the whole of human life."

This same Synod also declared that the headship principle "means that the man should exercise primary leadership and direction-setting in the home and in the church," and that this latter "is a biblical teaching recognized in both the Old and the New Testament."

Prime Minister but not CRC minister

Do you realize the implications of these two synodical decisions? They mean that if Madame Sauve, Flora McDonald, or Margaret Thatcher were a member of your local congregation "there is insufficient scriptural evidence to warrant the conclusion" that their holding of their high political office is in any way in conflict with the headship principle.

Surely if any position involves "primary leadership and direction-setting" (that is: *headship*) then their position does. Yet, if any one of these women were to express an interest in serving your local church as an elder they would have to be told, "Sorry, you can't, because your being an elder would violate the headship principle. The Bible is clear; you may be Governor General, you may be Prime Minister, you may chart the course for a whole nation, but you may not be an elder!"

Does such a position seem defensible to you? Not to me either! One might have expected such a position (perhaps) from the Roman Catholic Church, from the (Ana)Baptist Church, or indeed from any of a number of fundamentalist churches. One might have expected such a position from those communions which commonly think of life as being split into two parts: the sacred and the secular, faith and reason, Church and State, religion and politics. But to have such a position in effect espoused by the Synod of a Reformed church! That is incomprehensible.

Dualism impairs the gospel

Has it not been the hallmark of Reformed Christianity to reject all such life-destroying dualism? Must not education, business, entertainment, and politics, as well as the family and the church bow before the claims of a sovereign God? Dualism impairs the majesty of the gospel and the integrity of life. It is precisely the healing message of the gospel that in principle all arenas of life are sacred, holy.

When Synod said home and church it was obviously thinking of the *institutional church* as we know it today. This is a much narrower understanding of church than we find in the Bible. In the Old Testament the church is *Israel*. It embraces not only her cults, but her political, social, military and economic life too. Think only of the Mosaic legislation, or the message of Amos. The same is true for the New Testament. The church is the household of God, a chosen race, a royal priesthood, a holy nation (1 Pet. 2:9). In short the New Testament church is the new Israel.

Church is much more than a community in its worship. Church as God's people embraces all of life. If, then, the Scriptures teach the relevance of male headship for the church this relevance must necessarily extend much further than the walls of our twentieth century institutional church. It reaches to all the areas and institutions of life.

Rev. Pols is pastor of the West End Christian Reformed Church, Edmonton, Alta.

Classes preoccupied with "women in office"

...continued from page one

The adopted overtures request synod to say, (1) that male "headship" in the church implies that women should not be ministers, elders, or evangelists, (2) that it also means women may not be deacons "as the place, task, and authority" of that office is now understood. The latter would require revision of the 1984 synodical decision.

Debate on this topic took up most of the day, with the meeting adjourning at 9:45 p.m.

Classis Chatham

Classis Chatham received seven overtures on "women in office." Five (from Wyoming, East Strathroy, Aylmer, St. Thomas, Maranatha Woodstock) asked for a change in the 1984 decision.

Two (from Bethel London and Windsor) requested a moratorium on further discussion of the matter. These latter overtures were not discussed.

The overture brought by Wyoming was adopted. It essentially requests a turning back to the pre-1984 situation, i.e. with no female deacons serving in the churches.

The vote was 24-19 with five abstentions.

An overture brought by



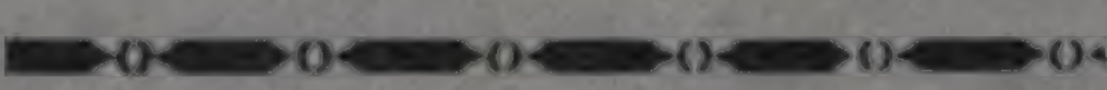
Rime or Reason

Pastor Pete, almost emigrated has his pension reevaluated; but the figures were so bad that he felt he had been had.

Klaas Sis

The thought of death scares us all — we become quite moribund; but the same thought does enthrall the people of the pension fund.

Sy Nodd



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Maranatha Woodstock which would have required synodical decisions on major issues to be achieved by a two-thirds vote was not adopted.

Debate on these overtures lasted most of the day; the meeting adjourned at 11 p.m.

Classis Huron

Classis Huron received three overtures (from Stratford, Cambridge, and Blythe) asking synod to "nullify" the 1984 decision, arguing that male "headship" in the church cannot allow for female deacons. These overtures were not accepted.

Classis adopted an overture from the Waterloo church. It request synod to "withhold action on all overtures" that want "to reverse the decisions of Synod 1984...and to defer all further decision making on this matter for at least three years."

The adopted overture also asks synod to address all churches in a pastoral letter "with an urgent plea for maintaining the unity of the church and for demonstrating a goodly measure of tolerance."

This overture was adopted at the suggestion of classis' pre-advice committee by a comfortable margin.

An overture from the Exeter church was also approved. It asks that synod "express deep regret" over the "politicization" of the 1984 decision.

In bringing this overture, its writers had in mind recent conferences, and "full-page advertisements" in various Reformed publications (including *Calvinist Contact*) sponsored by the Committee of Concerned Members of the Christian Reformed Church in North America. The overture described such acts as having caused "rank political divisiveness known only in the secularized political arena."

While agreeing to the gist of Exeter's overture, Classis Huron did not include the references to specific alleged acts of "politicization."

Debate on the "women's issue" lasted about two hours.

Other classical decisions

Classis Toronto will ask synod to declare InterVarsity Christian Fellowship a cause worthy of support from the churches.

The classis accepted an overture (from Woodbridge) urging one of its churches — St. Matthew's Fellowship — to live up to the stipulations of the CRC Church Order in regard to how it

conducts its services and who conducts them.

Classis Hamilton approved the formation of two new churches within its borders — one in Beamsville (Mountainview Grimsby being the mother church) and one in the Dundas area.

Classis Hamilton decided that all its churches should participate in the financial support of a part-time ministry to the elderly residents of Shalom Manor, a nursing home run by the deacons of the classis.

Dr. Al Wolters, Professor of Religion and Theology at Redeemer College in Hamilton, was granted licensure to exhort, i.e., though not ordained as a minister he may preach in CR churches.

Classis Chatham did not accede to an overture which asked synod to urge the Council of Christian Reformed Churches in Canada to stick to its mandate and to cut its spending.

Classis Huron accepted an overture (from Owen Sound) which requests synod to "establish more concrete guidelines to what type of specialized service a minister...may enter."

Classis Huron acceded to an overture (from Drayton) urging all churches to warn against the growing abuse of alcohol at weddings and at pre-wedding parties where money is raised for prospective couples.

The Classis accepted an overture (from Owen Sound) asking that (contrary to present practice) when prayer is requested for unfaithful members, their names be mentioned so they may be prayed for in a more specific way.

Delegates to synod, 1985:
Toronto: Pastors Jake Kuipers (Immanuel Brampton), Jack Westerhof (Willowdale Toronto); Elders Jan De Koning (Willowdale Toronto), John Feddema (Holland Marsh).
Hamilton: Pastors Henry Katerberg (Wellandport), Jelle Nutma (Smithville); Elders Stan Antonides (Maranatha St. Catharines), Peter Bulthuis (Grimsby).

Chatham: Pastors John Kerssies (Redeemer Sarnia), Dick Miedema (Dresden); Elders Jack Geschiere (Sarnia), Harry Klomps (Bethel London).

Huron: Pastors Ralph Koops (Cambridge), James Payton (Stratford); Elders T. Ferwerda (Guelph), Remkes Kooistra (Waterloo).

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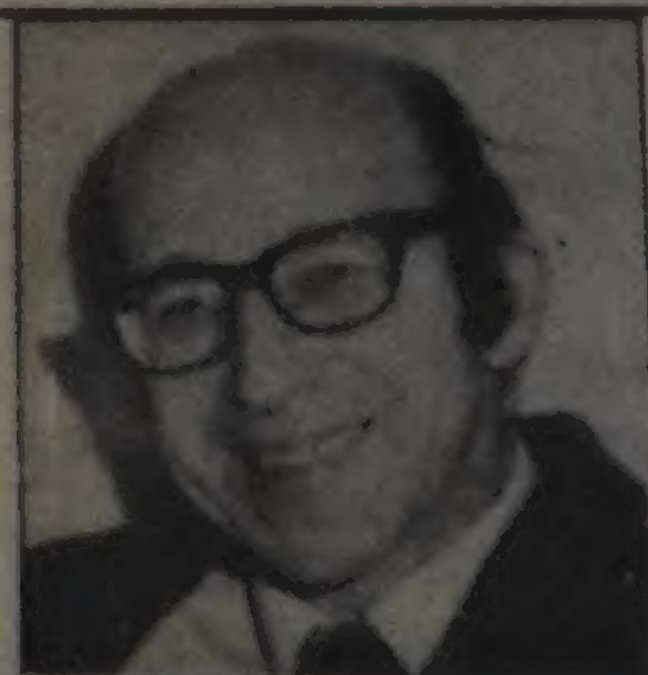
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The Student Fund Committee of Classis Huron of the Christian Reformed Church

invites applications for Student Financial Aid in preparation for the ordained ministry in the Christian Reformed Church. All students from member congregations in Classis Huron who are interested, please apply before March 15, 1985 in writing to:

Rev. Mr. Ed Den Haan
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Pastoral Letter

Leonard Schalkwyk

Who motivates the motivator?

The other day I had to conduct a leadership training seminar for an Ontario Young People's league. The next day I had to speak to a Young Adult organization of the greater Toronto area.

These were interesting experiences, because in a short span of time I viewed the spectrum of ages 16 to 36.

The loneliness of leadership

One of the common denominators of both meetings I discovered was: loneliness. Sometimes you suddenly find yourself in the board of a Young People's society, when you least expect it. Suddenly you have to pull the wagon while formerly you were comfortably sitting in it. Suddenly you have to be a motivator. But who motivates you? Likewise a Young Adult suddenly may come to the realization that he or she is a single adult, while that person never envisioned such a situation. That singleness may have come by choice or by circumstances, but it is, nevertheless, a reality that has to be faced.

In all of these cases one has to be a motivator, a leader who makes decisions and faces the inevitable strain which responsibility brings.

If a person is going to mature in such a situation, it will have to be by not shrinking from making clear-cut decisions. While in the army I was taught that in war it is better to make a wrong decision than no decision at all. President Roosevelt once said: "Next time I will take an advisor who has only one hand." "Why?" his visitor asked. Roosevelt answered: "Because my present advisor says all the time, on the one hand this, on the other hand that." In the book of James we read: "A double-minded man is unstable in all his ways."

Face life. Dare to take a decision. No one has ever become a leader without making mistakes.

Thomas Edison set out to contain electricity in light that could burn in the house. After 4,000 mistakes everyone advised him to give up. But Edison replied: "What mistakes? I have discovered 4,000 ways in which it cannot be

done, so I am that much closer to the solution." In total it took him about 5,000 mistakes to get there, but he got there. He invented the lightbulb. He viewed disappointments as learning experiences.

An opportunity for growing

When the time for leadership comes, that can also be a time for growing, also spiritual growing. No one ever moves beyond the following prescription for spiritual progress: "Read your Bible, pray every day, if you want to grow." And growing takes time. Growing takes effort. Growing takes dedication. Growing takes commitment. How often do we stunt spiritual growth by limiting God. We often hinder our spiritual growth by our selfishness, our fear, our unbelief, our pride.

Books for self-improvement tell us that we must learn to have self-confidence. But the Bible teaches that we can only become mature Christian persons by God-confidence. Motivation courses teach that you must become ambitious for

self, but the Bible teaches death to self. The world adores independent personalities. But the Bible shows that true greatness can only be achieved by dependence upon God. In Egypt Moses set out to liberate the Israelites. He said: "I can, if I think I can!" But he failed. In the wilderness, God called him after 40 years to go and liberate the Israelites. He objected strongly: "I think I cannot!" But God answered: "I can, through you!" If we have come that far by faith, we will know how to make decisions that reflect Christian maturity.

Celebrate life

In the story "Chanticleer," Rostand has a beautiful thought about life.

Chanticleer is a noble bird. Every morning he would crow and the sun would rise. He thought his crowing brought up the sun.

Then, one morning he overslept, and the sun came up anyway. Chanticleer's conclusion was: "It may be that it is not my poor voice which brings on the day, but this at least I can do — and nothing can

deprive me of the joy of it — if I cannot cause the sun to rise, I will lift up my voice to celebrate its rising."

We sometimes think ourselves too high and mighty; as if we are indispensable in the work we are doing. Other times we think too lowly of ourselves; as if no one were interested in our crowing.

Don't make a god out of yourself. But don't underestimate yourself either. God is interested in your crowing.

Let the Holy Spirit give you motivation for the task ahead.

Celebrate the Son-life and give God all the credit for it. He wants *all* the glory.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

CRWRC sends blankets to Ethiopia

In January, the Christian Reformed World Relief Committee sent \$17,000 to the Mennonite Central Committee (MCC) to purchase and ship blankets to Ethiopia. Two-thirds of the blankets will go to children, one-third to adults.

According to an MCC emergency bulletin, starving people are camped outside of food distribution centres waiting for food, many of them without "shelter or adequate clothing to shield them from the bitterly

cold nights."

Ray Brubacher, an MCC representative who visited Ethiopia in November, said that 40-50,000 people were camped at the Kolem, Ethiopia, distribution center alone. Brubacher urged that MCC send 80,000 blankets to help these people.

"Blankets for the children are especially useful," said one campworker, "because the larger blankets that normally are included in the shipments end

up on adult shoulders and the children remain bare and chattering."

MCC delivered over 50,000 blankets to Ethiopians before New Year's and hopes to reach its goal of 80,000 soon. Blankets may be donated to MCC or purchased at \$3 for children, \$6 for adults.

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Education

Study finds freshmen materialistic, not conservative

Thomas J. Meyer

We reprint the following article from the Jan. 16 issue of *The Chronicle of Higher Education*. The reasons for having Christian colleges and post-graduate schools are still valid today in the face of the following statistics. They are taken from a U.S. study.

For a majority of today's freshmen, the objective of a college education is to get a better job and make more money, according to a recent survey.

The survey showed students reflecting what its principal author, Alexander W. Astin, called "a national trend to materialism."

More students than ever in the 19 years of the annual survey — 67.8 per cent — said a "very important" reason for attending college is "to be able to make more money."

Mr. Astin said the increasing materialism of students presented a challenge to educators, who, he said ought to decide how colleges and universities should respond to students' changing values.

This is a real question for all teachers of the liberal arts. Are we going to recognize this and do something about it, or just pander to the students' career interests?" Mr. Astin said.

When asked what objectives they considered to be important, 71.2 per cent of the fresh-

men said they hoped to be "well off financially," while fewer than 45 per cent said it was important to "develop a philosophy of life."

The findings are reported in *The American Freshman: National Norms for Fall 1984*. The survey was conducted by the Cooperative Institutional Research Program of the University of California at Los Angeles and the American Council on Education.

Politically diverse

Despite the indications of increasing materialism — and other reports of increasing conservatism among students — the survey found that this year's freshmen are a politically diverse group.

Most — 57.4 per cent — called themselves "middle of the road," and more said they were "liberal" or "far left" politically than said they were "conservative" or "far right."

"There's no support at all for reports of a universal conservative trend among students," Mr. Astin said.

"That's just good copy. It's manufacturing the news. If anything, they're more liberal than in the past few years."

The survey also reported that:

- Nearly two-thirds of students (65.6 per cent) believe that "the federal government is not doing enough to promote disarmament," and only 32.5 per cent — fewer than ever before — said they thought "military spending should be increased."

- Support for busing as a means of achieving racial

balance reached an all-time high of 53.6 per cent.

- The number of students who have programmed computers was higher than ever before, at 50.6 per cent (compared to 37.5 in 1983 and 27.3 in 1982), but fewer students (6.1 per cent, down from 8.5 per cent last year and 8.9 in 1982) said they were interested in careers as computer programmers or analysts.

- The percentage of students aspiring to careers in business continued to rise, reaching an

all-time high of 22.2 per cent, up from 20.4 per cent in 1983. Interest in careers in the performing arts was at its lowest point in the survey's history.

The statistics were based on a sample of 182,370 new freshmen at 345 colleges and universities. The survey presented data separately for men and women; for predominantly black institutions; by type, control and selectivity of institution; and by geographic region.

Mr. Astin said several of the survey's findings — including career choice, reasons for attending college, and probable major fields of study — reflected the increasing materialism of students. "In that sense they're no different from the rest of the public," he said. He noted polls from November's Presidential election that revealed that voters had chosen candidates based on "pocketbook issues."

On political issues, fewer students than ever — 22.9 per cent — said they supported the legalization of marijuana. That figure compares with 25.7 per cent last year and 46 per cent five years ago. Support for abolishing the death penalty dropped to its lowest level in the survey's history, at 26.0 per cent down from 28.9 per cent last year and 57.8 per cent in 1971.

But most freshmen still support higher taxes for the wealthy (69.7 per cent) and increased government intervention to protect consumers (62.3 per cent), to promote energy conservation (72.8 per cent), and to control environmental pollution (77.7 per cent), the survey reported.

Reprinted from the *Chronicle of Higher Education*, Jan 16, 1985

Chalkmarks

Goals and objectives

A very important element in teacher planning for instruction is determining objectives. Why is it that I want to or need to teach a particular topic? What are the important basic concepts that I want to get across to my students? These are questions that must be asked so that our teaching and the students' learning is focused.

Without objectives, teaching and learning has the tendency to wander all over the place. Without stated objectives, how can we evaluate whether we have accomplished what we set out to do if we even knew where we were going?

It is important, then, that teachers determine their objectives for every course they teach. But how does a teacher know that these objectives relate to the basic purpose for which the school has been established? Has the community working in and with the school ever determined what it is it basically wants the school to do and be about? In other words, has the community developed and stated its goals for the Christian school?

If not, how do we know whether the school has really led children into discipleship rather than just following what other schools do? If so, how are the goals implemented and are they being achieved? Without goals how can we tell the public what we are about and tell the departments of education how and why we evaluate what we do? Or are these schools copies of the others in our neighbourhood except for a course in religion and times for devotions?

Developing goals for the Christian school is not something that one person can do for a minute, quickly. It requires work and input from all sources involved in the school. Both Board or Education Committee and staff should contribute much to the development of a statement of goals, not independently but together as members of the same body.

But goals written must be implemented in the content and practice of education. Christian school communities have for years been confronted with goal-like articles, speeches, and discussions. So, it's not that we've been floundering about without some idea about our purposes in general. It is time, however, to be specific about our goals so that we might examine our educational practice in the light of Biblically derived goals.

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INSIDE ICS ICSICS

A book to judge ICS

Two ICS students have written a book published last month by Inter Varsity Press. The book is the fruit of what they have learned at ICS.

Brian Walsh and Richard Middleton studied for the master's degree at ICS and taught Christian Perspective courses at nearby universities as part of our "Hearing and Doing" campus outreach program. Their basic course was on how to think as Christians and how to understand the non-Christian spirits that struggle for the hearts and minds of students at secular universities. They decided to write their course in book form so that more people could learn from it.

We Reformed Christians have always spoken of a "Reformed world and life view" as a biblical framework for understanding reality, a framework that stresses the sovereignty of God. We now have such a Reformed worldview written out in this book, written against the background of today's secular worldview and the gods of our age.

Walsh and Middleton came to ICS as evangelical Christians who were not Reformed. They have written a beautiful book that carries the Reformed worldview to evangelicals — and spells out for Reformed people their own cultural viewpoint in ways that others have not done. The book is dedicated "To our students and the Institute for Christian Studies" and is commended in a Foreword by Dr. Nicholas Wolterstorff.

This is the kind of work by which the religious soundness of the ICS can be fairly judged. We urge you to buy "The Transforming Vision: Shaping a Christian World View" from your local Christian bookstore or by mail from ICS (\$9.25 in Canadian funds plus \$1.00 for mailing).

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David C. Berliner, "Making the Right Changes in Preservice Teacher Education," *Phi Delta Kappan*, Vol. 66, No. 2, p. 95-6.

Technology and the Bible (1)

James Van Oosterom

In a series of three articles, the author discusses first of all the film "The Third Wave," which is narrated by Alvin Toffler. The second and third articles deal with Egbert Schuurman's book *Responsibility in the Technological Society*. The difference between Toffler and Schuurman is that, although they are both futurists, Schuurman tries to tackle the spirit of the age, and does so from a Christian point of view. James Van Oosterom used these articles for discussion purposes at the FOCUS (Fellowship of Christian University Students) meetings at Brock University in St. Catharines, Ont.

Alvin Toffler, who narrates the film, "The Third Wave," is a futurist. His business is "knowing" the future. More accurately, since only God really knows what is in store, Toffler is among those analysts who study technological artifacts and trends, past and present, and hypothesize about how the future might look.

Theirs are hypotheses, projections based on facts and a considerable dose of imagination. But, to a remarkable degree, their hypotheses are often strikingly, and sometimes alarmingly, accurate. Toffler seems to be no exception, though of course not all the facts are in.

To be sure, there have been many so-called "Ages": the Classical Age, the Age of Faith, the Age of Reason, the Age of Discoveries, the Age of Romanticism, the Nuclear Age. But Toffler in the film, "The Third Wave" limits himself to the ages of drastic technological change. He sees three such ages, to each of which he has applied the imagery of the wave.

Three ages

Each technological age, Toffler points out, is distinctive if it is set apart from the previous one by great upheavals affecting all parts of life. Each age has its own "signature," as the Agricultural Revolution of some 10,000 years ago, which Toffler calls "The First Wave."

The next great age is the Industrial Revolution, begun about 300 years ago, and called "The Second Wave" by Toffler. His "Third Wave" is the one now barely beginning, a wave which, according to Toffler, will sweep over us and dramatically alter our lives and those of future generations.

Toffler does not tackle the spirit

Understandably, Toffler describes in generous detail the Second Wave, the Industrial Revolution, since this is where the swell building up to the Third Wave began. However, note that he describes only the phenomena of the Industrial Revolution.

By analogy, he describes the size and shape of the wave, its strength and impact, but does not explain what caused the wave, which gradually

takes on tidal wave proportions, nor does he say where it is headed. Simply put, he nowhere comes to grips with the spirit that puts its "signature" on Industrial society.

For example, for him the quintessential object of Industrial society was the gun, because it is a good example of a standardized item, mass produced, with many interchangeable parts. But he sheds no light on the quintessential motives of the society's people:

He lists five key characteristics of the Industrial Revolution: 1) standardization of goods and massification of human life; 2) synchronization of human life into predictable patterns; 3) narrow specialization of work or "division of labour"; 4) the importance of size: biggest is best; 5) centralization of power (money, politics) and of people (urbanization or mass society cluttered around factories).

These are descriptions of facts or states of affairs. At the time of the Industrial Revolution, "futurists" undoubtedly saw only good in what the Revolution promised man. It was, after all, Progress. Such progress, through mass production, standardization, bigness and the central means of control would unquestionably lead to a new Utopia.

Well, it did no such thing. "Mass society," observes Toffler, "was a many-sided social system that affected all of life ... But this society is now in a crisis. Pressures are tearing it

apart: unemployment, pollution, technological upheaval. Basic systems are now disintegrating. The global economy is out of control. The urban system is decaying. Our values are bizarre. Social tensions rise."

This is a description of obvious facts we all read about in the paper or see on TV. Toffler does not offer an explanation, except perhaps to say that the institutions and systems of industrial society are simply outdated.

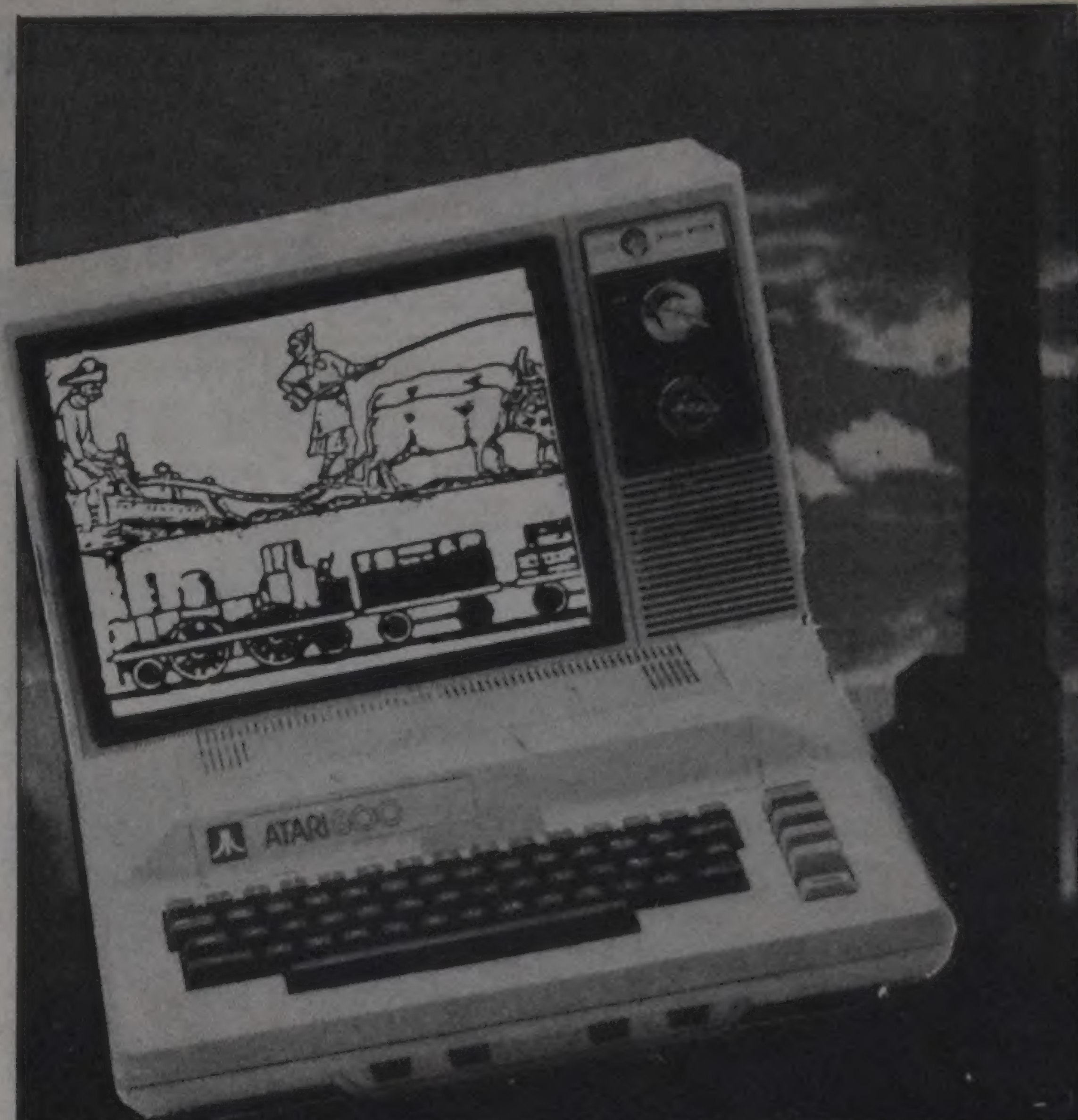
Toffler would probably prefer to leave the explaining (motives, drives, direction, goal) to historians and moral philosophers. But we are well within our rights to ask: "Why did things go wrong with the industrial society? What was the spirit? What were the motives?"

Toffler's new society

Toffler's failure to attempt an explanation also raises problems about his forecast for his "Third Wave," the society of hi-tech computerization and information, of individualization, of decentralization. Toffler sees an accelerating technological revolution, with an information explosion at its centre. The new society will connect all peoples of the world, offering unlimited diversity within unity.

He goes on to describe the new civilization much like an anatomist might describe the human body: "We are creating a new neural system for the planet, in which the computer is the memory system for the human race, to plug into the neural network."

In the past, civilizations have often been compared to the human body. In fact, the Bible did so in the well-known case of the image in Nebuchadnezzar's dream. Elsewhere, people talk of a society's brains, its hands, its heart. But the question always remains: "What



makes the creature move?" All well and good to talk about a neural network, but what drives the network?

Here we touch on an area, a very critical one, where Toffler leaves us in the dark. He does not discuss direction in human society, except to suggest that, if we adjust and utilize the opportunities, the movement will be "forward."

Such a vision differs little from that of the utopians of the industrial era. And just as their hopes were betrayed, so could Toffler's.

Yet Toffler is not alone in not describing what drives (or should drive) man's actions in culture building. Few futurists attempt such a thing. Perhaps, like Toffler, most are not prepared to face such issues, as it would confront them with great moral problems and great controversies.

More Christian input needed

If we adopt Toffler's imagery of the wave, there is indeed little we can do. The wave will swamp us and carry us along with its flow until it, too, is spent, its remains drawn up into a new, even more gigantic "Fourth Wave." For now, Toffler merely suggests that we "swim" for it,

meaning: adjust and adapt, but go with the flow.

The Christian futurist Egbert Schuurman, observing that in the past Christians did just that, calls for more Christian insight and responsibility in helping to channel the wave into a direction well-pleasing to God.

Schuurman welcomes the new technology but warns that man must learn to control its scope and impact. Otherwise it will cause nightmares just as hideous as those produced by the industrial society (unemployment, nuclear threat, dehumanization, pollution, depletion of natural resources, etc.).

Even if Christians should fail in their attempts to influence the direction of technology, they at least owe it to themselves, their children, their community and their God to know what goes on around them.

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Do Islam and the West have the same attitudes toward science?

The following brief article is an excerpt from an interview published by UNESCO FEATURES. The author summarizes what took place at a public debate in Paris, France. Four scientists took part: Professor Abdus Salam (a Pakistani Nobel prize winner), Professor Jean Bernard (president of the French Academy of Sciences), Dean Hussein Al-Jaziri (former Saudi health minister) and the French physicist Professor Louis Leprince-Ringuet.

What is of interest perhaps to our readers is the comparison of attitudes toward science by Islam and by the West. Without accepting all the presuppositions of the debate, it is worthwhile to hear that scientists from east and west recognize that in the West-science has been divorced from spirituality to the detriment of mankind and the world. It is also noteworthy that Islam has hindered the progress of science.

BW

Francis Lamand

There exists today, as the West should know, a Muslim scientific approach that is proud to be creative and open to new developments in science and technology. That approach is in no way backward-looking, but tackles head-on the various problems posed by scientific progress.

Professor Abdus Salam said that there is no contradiction or incompatibility between even the most advanced science and divine omnipotence. He was reiterating that it is quite possible to be a scientist and a practising Muslim, Christian or Jew at the same time.

Muslim science is causalist

Albert Einstein once said: "Science without religion is lame," and added, mischievously I think, that "religion without science is blind." Judging by Professor Abdus Salam's approach, Muslim science is causalist. In the way he expressed his ideas, with which many Muslims,

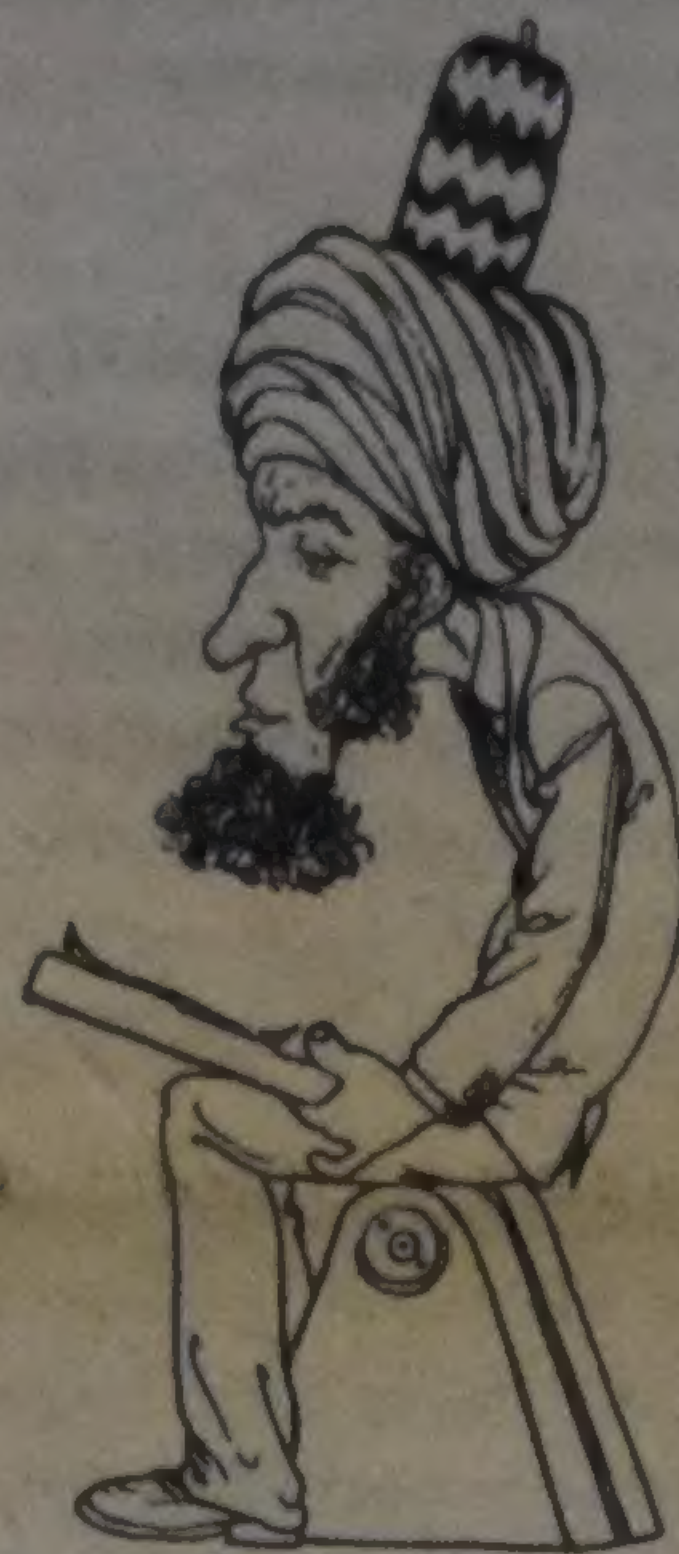
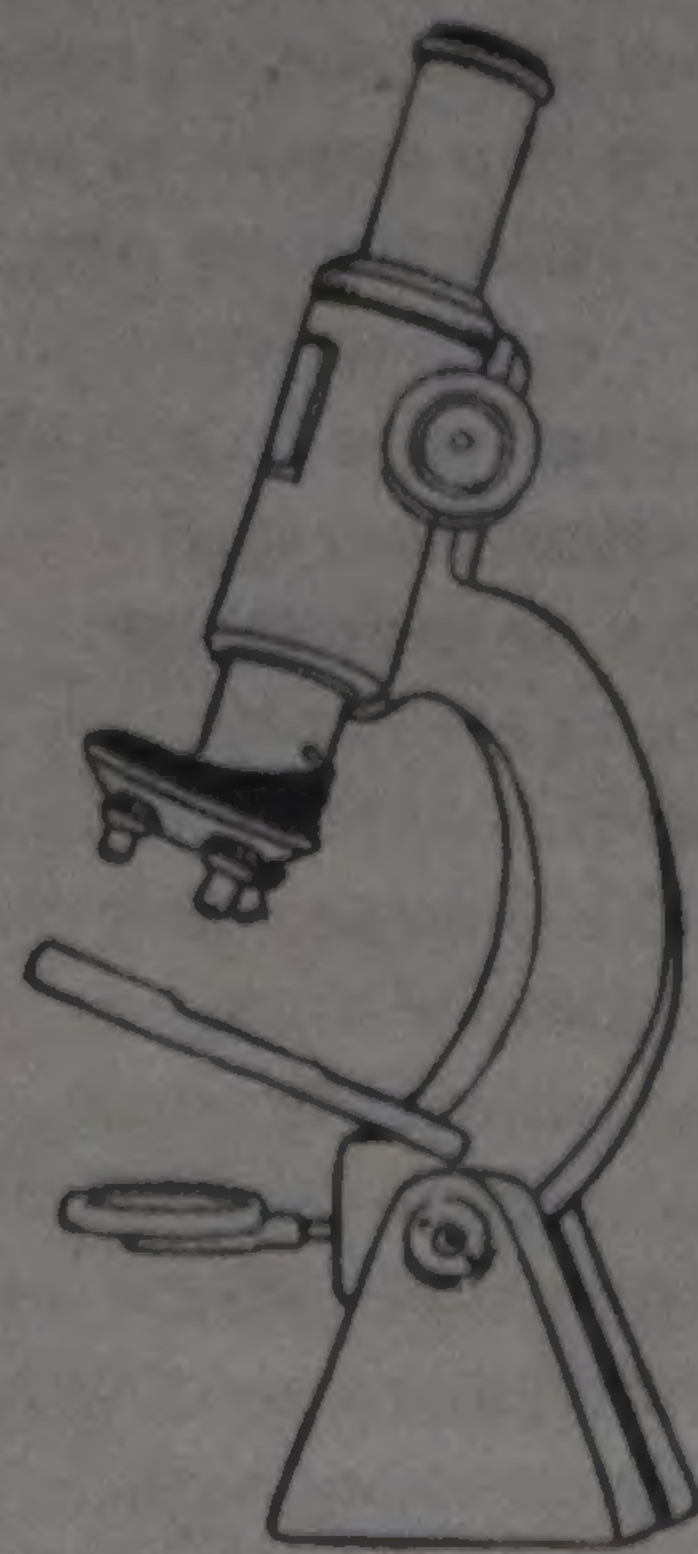
whether scientists or not, would identify, such causalism remains essentially divine and the teachings of the 11th-century philosopher, Iman Al-Ghazali, are thus being perpetuated.

Many of us expected Islam to react negatively to some of the most recent findings of medical science. Instead, what we heard at the debate was a carefully worked out open-mindedness — within certain limits, of course. Totally governing the degree of scientific development encouraged by Islam, within the limits of the religion's fundamental principles, are the concepts of what is allowed, what is tolerated and what is forbidden. It was faithfulness to the principles of Islam, a religion of knowledge as much as of being, that led to opening up the frontiers of science as prescribed by the 9th-century philosopher Al-Kindi. It was faithfulness to the principles of Islam that imposed limits which could not be exceeded, so as to preserve the integrity of being and narrow

the gap between man as creature and man as creator.

Western science has problems

Western science, too, to judge from what we heard from Professors Leprince-Ringuet



and Jean Bernard, is not perceived as some wild, uncontrollable force lacking any moral connotation.

However, the creative impetus of science in the West presents certain dangers for the future; the dissociation of love from the reproductive functions, the changes made by man to the natural order of things, and the danger that the human personality may lose

something of its identity are now widely recognized problems — which shows that the West is aware of the need to advance no further than "the threshold of the hyper-rational," as Professor Leprince-Ringuet put it.

A discrepancy between scientific progress and moral progress exists: according to Professor Bernard, it has been a factor of regression in the history of the human species.

Return to spirituality

Whether this discrepancy can be narrowed is an issue of immense importance to us all, whether we be Jewish, Christian or Muslim. I would suggest that it can be narrowed only by a return, to spirituality.

Love of mankind, "love of Another," in Professor Leprince-Ringuet's expression, is one of the ramifications of that spirituality. But will that be enough to reconcile science and conscience, or faith and science, which remain indissociable in Islamic thought? The adventure of 20th-century man is too marvellous for us to yield to a Faustian indulgence in negation and disenchantment.

Islam and the West have embarked on a twofold quest: The West, is seeking a new

alliance with nature, a "re-enchantment of the world." A yearning for being is beginning to make itself felt in the West, as are the first stirrings of a spiritual reawakening. Islam, which is on the move, and self-critical, has awoken from a long period of scientific hibernation and can feel new scientific ideas, ready to be exploited, burgeoning within it. This is an historical event. But the Muslim world remembers the lessons of history, and is therefore circumspect and even defensive, as was pointed out by Habib Chatty, general secretary of the Organization of the Islamic Conference.

A new dawn

In the hurly-burly of political passion gripping our two worlds, one phenomenon has passed unnoticed. Both the West and Islam are experiencing, in their different ways, a new dawn. In Islam, it is the dawn of a new scientific philosophy which is encompassed by its fundamental religious values. And in the West, it is the dawn of a new spirituality, which may narrow the gap between scientific and moral progress.

Brampton nursing home appoints administrator

BRAMPTON, Ont. — Holland Christian Homes is pleased to announce the appointment of Mr. John Kalverda as Administrator for its 120-bed nursing home and 105-unit rest home tower, slated for completion by September 1, 1985.

Mr. Kalverda is presently employed as Hospital Administrator in Fredericton, N.B. and will, God willing, take

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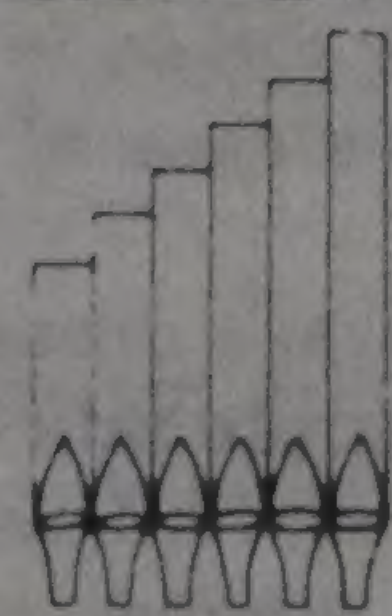
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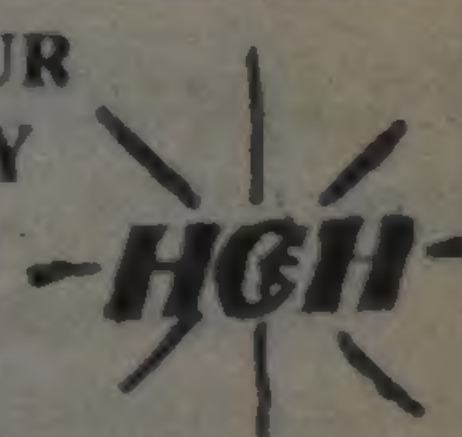
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Entertainment

Cinema summaries

Marian Van Til

Starman

Rated **Parental Guidance**

Stars Jeff Bridges, Karen Allen

Directed by John Carpenter

Starman is being likened to E. T. in human form: an alien innocent visits earth (at our invitation) and must soon return to his planet in order to survive. In the process, he must fight off the U.S. government and seemingly its entire army.

The parallel to E. T. continues in some of the details: the alien is capable of healing and regeneration, even bringing the dead to life. He brings joy to those who understand him and his mission.

Through cloning, the Starman assumes the human form of a woman's dead husband — to function on earth, he needs a human body. He opens the womb of the previously barren woman and conceives a son with her, after they have "fallen in love" and she has become his ally. She helps him avoid the army's barbarians and reach a rendezvous point with those of his own kind so they can return to their star.

The child, we are told, will be both human and "starman." He will have heightened understanding, will bring hope to his mother (and by implication her fellow humans), and will be the one link between her and the Starman after he is gone.

It is difficult to tell how much director Carpenter intentionally draws on the biblical redemption story. The parallels are certain; what Carpenter intends by suggesting them is vague, if not unsettling.

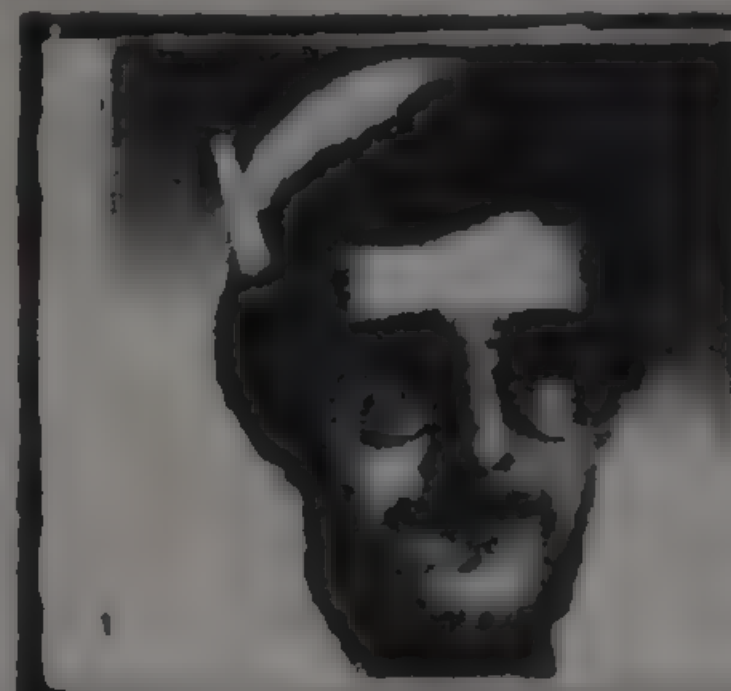
At first glance this film is highly entertaining. Upon reflection, however, its biblical parallels become offensive the more so because they are not taken seriously. The conception of the Starman's son, who seems to be alluded to as a Messiah figure, is mentioned shortly before the picture's final scenes and is forgotten. The viewer feels more like he or she is being set up for a possible *Starman II* than that the event has any significance for the present film.

Continuing the biblical allusion, the Starman cannot but become a kind of incorruptible, alien Holy Ghost. As such, Carpenter has bizarre justification for the sexual relationship that occurs.

Bridges as the Starman is intriguing. He gives viewers a real feel for what it must be like to adjust to the intricacies of a foreign body and alien social customs.

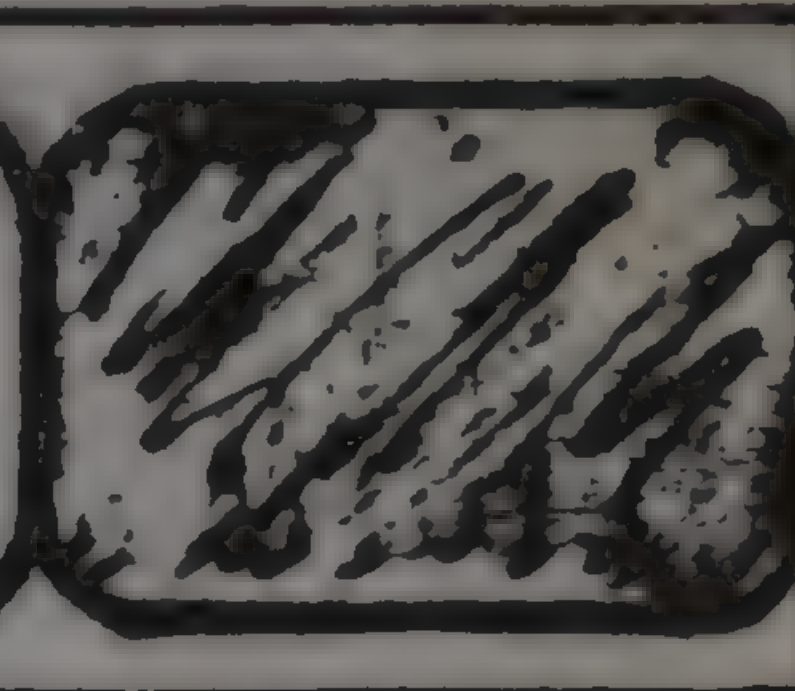
This film is popular with many young people. They should be aware that it contains more than meets the eye.

Not recommended



MEDIA

SCAN



Henry Knoop

A review of *The River* (part two)

Is there a particular approach to a movie that is more valuable for a Christian reviewer to use than another?

It is appropriate, I think, for the review to concentrate on the theme or central message of a movie, though not in a cultural approach. Societal values are not the basis of a Christian's evaluation; a Christian is rooted in the Word of the Lord as revealed in Scripture and evaluation must proceed in that light. How accurate and insightful is the film in opening up scriptural norms of justice and equity, mercy and love, etc.? If the film does not acknowledge Scripture's normativity for life, does it at least reveal insights and conclusions in harmony with Scripture?

Inconsistent in theme

In that light *The River* is a hit and miss affair with biblical truths. The Garvey family, Tom and Mae with their two children, battle both the river and an entrepreneurial neighbour in an effort to keep their farm. Their family relationship is admirable: mutual love and trust, fidelity, and an abundance of hard work characterize their life together. Tom's stubbornness, his refusal to buckle to economic hardship, is also effectively portrayed. At the end of the film his individualistic "I can do it myself" attitude develops into one of working in and with his community. He takes a united stand with his neighbours against Joe Wade who wants to buy them out so he can build a hydroelectric dam.

On the other hand the movie is inconsistent in its theme. Tom becomes a strikebreaker when he is forced to take on a job for the money. This is treated sympathetically in the film, especially in the scene where a wayward deer stumbles into the foundry where he works. The workers set the animal free, as they themselves hope to be set free from their economic hardships. Ironically Tom Garvey, the man of principle, never questions his integrity as a strikebreaker. At the end of the film he threatens to kill a man who mirrors his own earlier actions for much the same reason — he too needs the money. It would appear that Tom Garvey is still essentially looking out for number one. There is no struggle for justice, for doing what is right, for serving community interests rather than one's own. The film fails to satisfactorily answer the question of the community's plight: wouldn't their condition be improved with the construction of the dam?

Artistic quality counts

But there is more to a movie than its theme — a good theme does not necessarily mean a good movie. As an art form embodying cinematography, editing, direction, acting, sound effects, musical scores, and costuming attention must be paid to artistic quality as well. Sergei Eisenstein, a Russian filmmaker in the 20's made propagandistic films, yet he is still regarded as a master of montage. Likewise Alfred Hitchcock is renowned as a master of composition and

Tom and Mae Garvey
The river runs through their land,
their love and their lives.
It will bring them together,
it will tear them apart.
It's where they'll make their stand.
Alone they will fail.
Together they may find the strength
to keep their way of life alive.



SISSY SPACEK MEL GIBSON

The River

suspense

Prominent in the advertising for *The River* is its director Mark Rydell of *On Golden Pond* fame. Rydell's interest, concern, and promotion of healthy inter-personal relationships is once again strongly in evidence. Complementing this emphasis is the cinematography of Vilmos Zsigmond (*The Deer Hunter*) who's camera work is breathtaking at times. Labelled romantic and idyllic in negative reviews, these aspects draw attention to the importance of strong family ties. For example the opening sequence of the film portraying the Garveys battling the flooding river is both powerful and structurally important. Hardly any words are spoken, both characters and film viewers are overwhelmed by the fury of the river with its life threatening power. The tension the scene evokes remains with the viewer the entire length of the film and parallels the situation of the Garvey family.

No single focus critique

What is important, then, in movie reviews is a balanced critique. It is easy in most cases to pick out the flaws, especially for Christians who can readily recognize a God-denying approach, unbiblical standards of sexual morality, profane language, and exploitative violence. To ultimately judge a film on the basis of one or two aspects, whether that is its theme, its language usage, its subject matter, or whatever, is to do it a disservice. What is not so easy for us at times is to admit a film's strengths. My neighbour across the street may not go to the same church I go to, or he may use offensive language, but he can still teach me a lot about proper gardening or how to look after my car. So it is with movies.

The River, as I mentioned in part one, is not a great movie. Like so many movies today its flaws are easily exposed when viewed in the light of Scripture. What it did have right, impressed me with its power and beauty. A good review should acknowledge that we are firmly rooted in our criteria for evaluation but also open to insights and instruction gleaned from non-Christian works of art.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ont.

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Feature

The meaning of suffering

In the summer of 1983, Professor Nicholas Wolterstorff's son Eric died while hiking in Europe. In the following interview, reprinted with permission from the November 18, 1983 issue of *Calvin College Chimes*, Wolterstorff discusses suffering in the light of his son's death. He reflects on the nature of suffering, on how God comforts suffering people, on how the church should comfort suffering people, and how the Calvin College community responds to suffering people within the school community and in the world.

Greg Simoncini: What is suffering?

Nicholas Wolterstorff: A person suffers when a part of himself is taken away, when a part of himself is gone. The part that is gone can be a loved child, spouse or parent. It can be goals, life-styles or status.

This part can be removed by death, pain or separation. In the case of death, you bury more than your loved one; you bury a big chunk of yourself. One of the most profound statements on death is the passage in John Donne which says, "ask not for whom the bell tolls, it tolls for thee." When a loved one dies, a valued part of yourself is sliced

GS: Can that valued part of yourself be recovered?

NW: No, you cannot recover it. You cannot even be consoled in your loss. I suppose that sounds strange to most people because they think that their task in the presence of someone who is suffering is to console them. But people are not like glasses. When you break a glass at the table, you say, "Oh well, I'll get another one at the dime store; it did not count for much anyway." When a part of a person is torn away by the death of loved one, it is not like a glass breaking. That part cannot be replaced because it was invaluable.

It seems to me, then, that what you can do for a person is compensate for his loss. You can show them that there is more in them than the part of their self that was buried. You can show them that not all of their self was buried, that not all is lost. But you cannot recover for them what was taken away.

GS: Can we judge suffering?

NW: It seems to me that there are legitimate and illegitimate forms of suffering. Some people have wrongly devoted themselves to certain goals, and they suffer when those goals are thwarted. The Bible speaks of this. It says that if you set your heart on money, for example, you will suffer. But we must realize that this is misplaced suffering.

Moreover, it seems to me that there are degrees of suffering. Some parts of our selves are less central than others and so the loss of less central parts of one's self may not be as traumatic as the loss of another part.

We should never dismiss the suffering, however, we should always take it seriously and identify with it. But in different situations we must handle the suffering differently. In one case, we may want to talk to a suffering person about why he has certain goals or ambitions in the first place. We may try to change the attitudes of the person who is suffering because his attitudes are wrong and are causing his suffering. In other cases, we may say to a suffering person, "You are absolutely right, you are being treated wrongly, or yours is legitimate suffering." In that case we must seek to change the objective situations in order to compensate for them so that their suffering is alleviated. And in the case of death, we must do what we can to touch the suffering person, to live with his suffering.

GS: How should the church respond to suffering?

NW: In my experience, people in the church are usually apologetic. They say to me, "I do not know what to say to you." Let me say that the response is OK because few suffering people expect great wisdom. It is only given to a few people to have great wisdom. What counts is not profound and wise words, though it is nice if such words come along. What counts is a recognition of the suffering. Even the words, "How are you feeling? I do not know what to say, but I just want to express my sympathy" is enough. The thing that I have found most horrible is to be with people for a stretch of time, and for them to say absolutely nothing about my suffering. Members of the church, then, should recognize suffering and get over the worry that they must be able to say some wise consolatory thing.

In some cases, people in the church do not openly recognize suffering because to acknowledge another person's suffering is to have one's own sufferings well up so profoundly that just to handle oneself one must keep quiet. In other cases it is just plain insensitivity, and inability to acknowledge suffering that accounts for the silence; it is a refusal or inability to put oneself into the position of a suffering person. And in other cases people judge that a suffering person brought it on himself and

thus got what he deserved.

GS: Why do we suffer?

NW: I do not know the answer to that. Part of it is, of course, for fallenness of our situation, our sin. But that is not true of all suffering. That is certainly not true of people falling down mountains.

GS: Did you struggle with that question?

NW: Not so very much. I was not inclined somehow to figure out my suffering. I think there is a reason for suffering, but it is not that God just brings it on people. The reason will be deeper and more astonishing than that. Paul says that death is the last great enemy. He never says that death is one of God's instruments for arranging human affairs. I refuse to say that it is one of God's utterly normal devices.

GS: Given the fact that suffering is not something that God uses to arrange human affairs, how does He comfort us in our suffering?

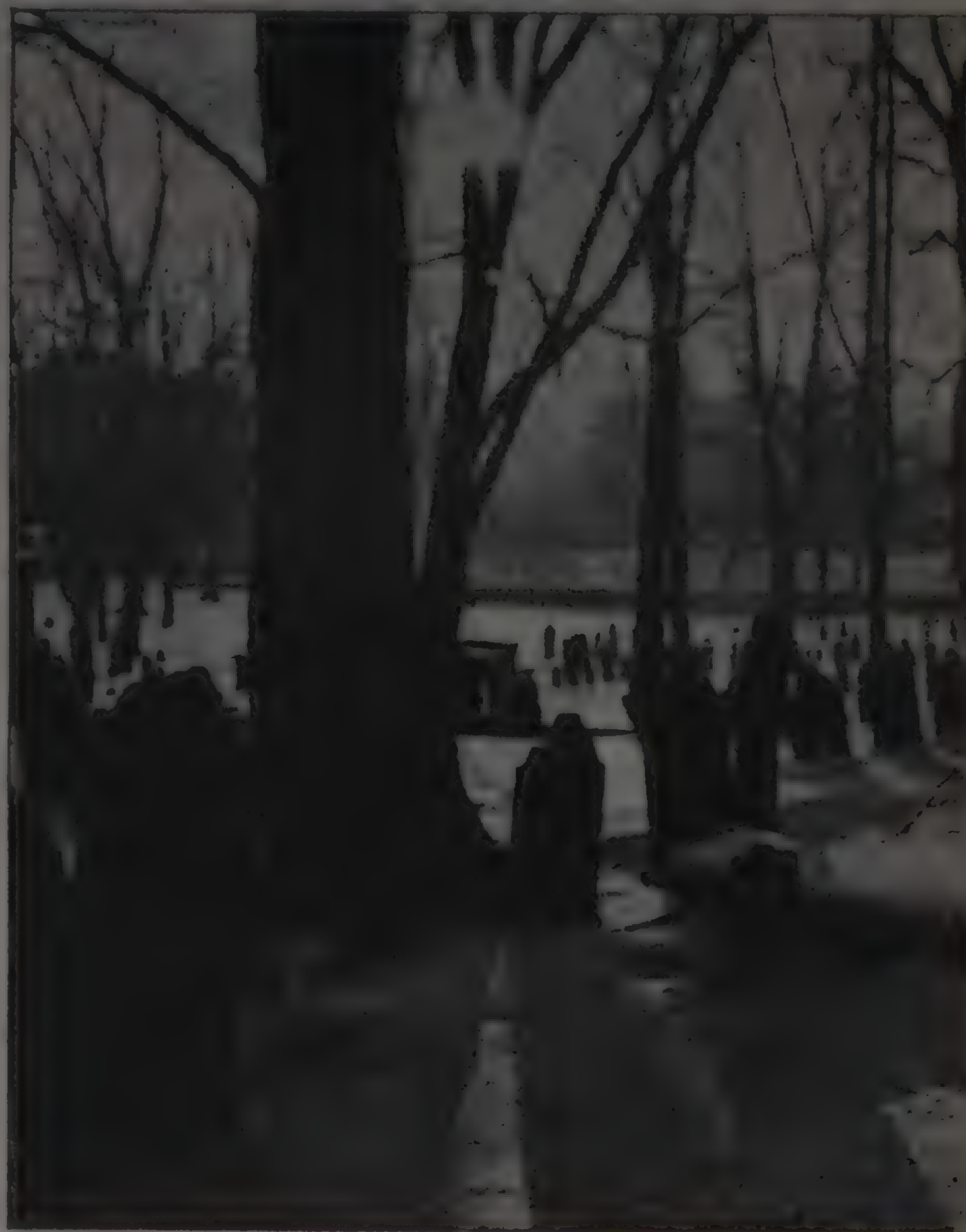
NW: I do not fully know how God comforts the suffering. In some ways He comforts the suffering by the arms of a supporting community. He comforts by showing us that there is more to life and more to the Christian gospel than suffering; He shows us the hope of resurrection. He comforts us by the effects of time. Even though you do not live at peace with suffering, you slowly assimilate it, and it becomes less of a pre-occupation. It is still painful, but it does not haunt all your waking thoughts anymore. That is a gift of God.

GS: How have you learned to deal with the death of your son?

NW: I am not sure I have, yet. In some ways, I am more sensitive to other people's suffering. I have become in a more vivid way a part of the company of the suffering. And that is very ironic. My feeling is that I would be willing to give up the extra sensitivity to have Eric back again. It is my experience that the death of my son is most difficult to bear at celebrations of almost any sort — baptisms, weddings, and the like. I suppose it is because death is so much the antithesis of celebration.

GS: What should we as individuals do to comfort the suffering?

NW: We begin by recognizing that the person who is suffering has had his whole world altered. It all looks different. What was pink has become dark purple and what was yellow has become brown. We must recognize that reality. We cannot act as if a suffering person's world is all the same. Secondly,



we must be willing to show some emotion. It is difficult for North Europeans to show emotion. But we must forget about keeping a stiff upper lip.

GS: Let us speak specifically about Calvin. How sensitive are we to the suffering here at the college?

NW: In many cases we overlook the suffering. I think that we ignore the suffering because a Calvinist community tends to be extraordinarily goal-oriented. The consequence is that we rush past our feelings and the feelings of other people in our quest to meet our goals. Maybe we have heard about the suffering of the person next to us, but we have got a test to study for, an exam to take, or a job interview, and we dash right past the suffering. I think that many are taught by example if, not by precept that time devoted to the suffering is time ill-spent. At Calvin, students are given no model of how to deal with suffering. I think that is a loss. A big loss.

GS: How sensitive is Calvin to a suffering world?

NW: I think that we at Calvin are relatively insensitive to a suffering world. Of course, individuals are sensitive to individual cases of suffering, but we are not sensitive to large sections of humanity that are suffering. The suffering of others does not energize us in the ways that you would expect. We take delight in the benefits of Western civilization. But we let the blacks in South Africa, everybody in the Middle East, and everybody in Central America stew in their own juice. We pray to God that He will do something about it, but we do not recognize ourselves to do anything about it. I think that structurally, as an institution, we are relatively insensitive to suffering people.

GS: How can we become more sensitive?

NW: Two ways. First, we must hold up to view the justifications for our insensitivity. We must get rid of the ideology that undergirds our insensitivity. And secondly, we must put a human face on suffering. We must bring some of those faces here, to show us and tell us about their suffering. And we must ourselves go to see some of those faces.

Who said that the whole goal of the academic was just to do what Kant says the goal is, namely to elaborate a system of laws which is ever more comprehensive and ever more unified. That is one thing an academic can do, but that is only one thing. John Calvin was not a theorist, a school theologian in a study for twenty years, arguing with other school theologians, and then finally spending ten years applying his theory. From his beginning, he was a pastoral, parish theologian. Like Calvin, we must get over the notion that the intellectual endeavor must solely be devoted to the building of the house of theory. We've got to begin to ask ourselves, what about the suffering of the world? What would a program cultivating a consciousness of the suffering look like, and where would it be located?

GS: What is the nature of Christian suffering?

NW: At its deepest, Christian suffering is the painful recognition that the Kingdom of peace has not yet come.

Story

Inclement weather or not?

... continued from page 13.

"Did you say something?" he asks absently.

"I said, we could give it up for adoption."

Thump, thump, thump, thump... He swears under his breath. "D..."

I shudder.

There is a reluctant affirmation of life, and I feel my room lift, then drop with the effort of its breath.

"What the hell are we gonna do with a kid?" he cries, so loud and so suddenly that even my room turns white with the shock.

"I told you," she cries in reply.

"What?" he says indignantly.

"You're not listening."

"Like hell I'm not listening. What did you tell me?"

"We could give it up for adoption."

"Yeah, right."

The intensity of the moment passes and she lowers her voice. "What's wrong with that?" she asks.

"What's wrong with that? After nine months, you won't want to give it up, that's what's wrong with that."

"That's not true."

"It is so."

"It is not."

"Shut up!"

I shudder.

All is silence. My room aches with the pain pressing against its walls. I am very alert now, more alert probably than I have ever been, and I lie very still, crouched as if I am sleeping, waiting, for what I do not know, for something. I listen to the rhythm of the breath in the voice that I know so well, and I sense that there is some difficulty to it, some obstruction, as if the breath was hampered by feeling, as if it were almost impossible for the breath to continue, as if it were choking. There must be a terrible storm whipping about out there, I think. It must be far worse than the inclement weather that occurred earlier. Snow drifts are probably piling up against my room, against my building, and the wind is probably howling with such intensity that there is reason to fear, to hope that the building will not collapse. I am afraid. I fear that the weather might be too great a thing, that it might come in from the outside, and that it might attack me. This is what it might do, this storm, I think, but of course, I do not know this for sure, for I have not been out yet, and it is impossible to tell from only the sound of things. I listen. The voice that I know so well does not say anything now, for she is thinking, and deep down she knows that what the other voice says is true. She knows that if she were to ride out the storm for nine months, if she were to simply stay huddled up and not do anything about it, once the storm had passed she would not be able to relinquish her victory. This would be her natural tendency. All of this I do not know of course, but if I knew it I would most certainly agree. Who could blame her?

It has been more than a week now since that storm has passed. A week may not seem like a very long time, but when you are young, as I am, and when you are confined to your room and you are unable to experience any of the world except for that little bit that hovers around the perimeter of your room, you would know that a week can be a very long time.

I have not been able to sleep very well. This is something that troubles me

somewhat, though not greatly, for nothing troubles me greatly. I am troubled because for some reason the powers of my conjecture lead me to believe that the storm has not completely passed. This is silly in a manner of speaking, for everyone knows that a storm cannot hover along the horizon forever. It always passes, but for some reason, I feel leary about it.

Perhaps it is because I have noticed a change in the voice that I know best. Somehow it is different in tone and character from the voice that I had

known before the storm. Or is this just simply my imagination? I do not know for sure. If my memory serves me correct, however, I am inclined to think that the voice was sweeter before, lighter and happier. It seemed to me that the voice was more inclined to sing at that time, or to hum a melody or to laugh. This is probably just my imagination, for my memory is certainly not that good, but imagined or not this difference has troubled me. It has meant that I have not been able to sleep as well as I might have.

Having said this, it must be confessed



"There must be a terrible storm whipping about out there, I think. It must be far worse than the inclement weather before."

that I was sleeping only moments ago. It was perhaps the best sleep that I have had all week, and I would have liked for it to have continued, but now I have been interrupted. Something strange is going on here. I am not yet totally with it, the sleep is yet within me, but with my perception awakening I am inclined to think that something of some significance is about to happen.

Something tells me that my room has been on the move, or that the world beyond its perimeter has changed. I suppose that this might explain in part why I have been sleeping so deeply. Sometimes I have experienced a sensation that is not unlike the thump, thump, thump of the pacing voice in the storm of last week. The biggest difference however between that thump, thump, thump and the sensation of which I am speaking is that the latter seems to be nearer to my soul, and it seems to soothe me, while the former certainly did not. I sense that this sensation must have gone on for quite some time, for I know that I have been sleeping, and currently I feel rather refreshed.

Anyway, you must excuse me for a moment for I hear something and I must listen even though I do not understand. There is a voice speaking. Perhaps I can gather meaning from the tone.

It is a strange voice, one that I have never heard before. Never mind. I sense that it is not unlike the voice that I know so well. The voice is calm and soothing, musical and pretty, and it says, "Oh yes, Mrs. Robinson, the doctor has been expecting you. Won't you step this way please?"

I feel the rhythmic sway of my room return for a moment, but then it stops.

The voice says, "You'll have to take all of your clothes off and put on this gown. You can change in here."

I hear a thump, thump, and I sense that the voice has gone. The room sways about a bit, making me dizzy, and then it ceases its movement. I feel better. I feel at ease. I suppose that all of my worrying about a storm looming on the horizon was all for naught. It was silly, I suppose.

The voice that I know so well sighs, then is quiet. She waits.

It is not a long wait, but there is time, and now there is a feeling within my conscience that tells me that all is not well. This seems strange, for all is quiet and there was a soothing manner in the voice that recently spoke, and yet, yet, I do not feel right about this. Perhaps you are aware of that which I have not yet experienced. There is often a period of calm before the storm.

I hear the returning thump, thump, thump, growing louder with each thump, and I forget that I feel a peculiarity here. Now the thumping stops and I hear the other voice, the soft voice that is not unlike the voice that I know so well. She says, "Are we ready?"

I can feel the voice that I know so well smile. "Yes," she says. "I'm as ready as I'll ever be, I suppose. We might as well get it over with."

The other voice hesitates, then says, "Oh, it'll be fine. There's nothing to worry about."

And for some strange reason I feel a shudder deep within my bones. It is silly of course, for the storm has long passed. But it troubles me nonetheless.

I feel the rhythm in my room and I hear a new version of the thump. It has doubled its beat somehow, and it has a

richer quality to it that I seem to like. It goes thump-thump, thump-thump, thump-thump.

I like this beat very much, but alas I must contend with the fact that it is short lived. I kick with my foot against the wall of my room to give vent to the frustration I feel for having lost the beat, but it does no good

I hear another voice, a deep and dark voice that sends shivers down my spine. "Hello Mrs. Robinson," says the voice. "How are you feeling today?"

"I'm fine," says the voice that I know so well.

"Well, that's good to hear. Are you ready to go?"

"Yes!"

"Fine, fine!" This other voice is more like the voice that I also know, though not as well as the voice that I know so well. Still it is different. It is a rich voice, and very clear, with elegant expression built into its vowels, and it is perhaps the most beautiful voice that I have ever heard, but I do not trust it. If I would know now what you know, I would compare the beauty of this voice to the beauty of a thick fog in the middle of the Arctic Ocean. A sailor can appreciate the asthetic value that such a mist can shed on nearby icebergs, but he is nonetheless leary of this beauty, for it hides that which he cannot see.

The rich, beautiful voice says, "You needn't worry, Mrs. Robinson. It is true that your pregnancy is quite advanced, but we have studied the lab results and we are confident that the operation will go well. We will be doing what we call a Vacuum Aspiration. It is basically as simple as it sounds. Nurse Swift will administer a local anesthetic to the area of your cervix, and then we will, with the aid of this machine here, suck out the contents of your uterus. That's it. The whole process shouldn't take more than ten or fifteen minutes."

I can feel my room shake, and I listen with a growing ache in my heart to the hesitant, stammering words of the voice that I know so well, "Oh, ... um, ... ya, okay. That's fine." I do not know what is happening, I cannot understand what is going on, but there is a feeling surrounding me, and it is so intense, so acute, that I cannot help but feel wide awake and leary. It would be much better for me, I suppose, if I could be asleep

The soft voice says, "I'll need you to lie down on this table, Mrs. Robinson."

And I hear the voice that I know so well say, "Oh, yes, ... sure." And I feel a rhythmic rumble seize my room and shake it and then lift it, turn it on its side. Everything is still the same for me, of course, for I cannot see myself or my room as it stands in relation to the rest of the world, but still it is different. I have felt this before. The weight seems to shift from the area of my head to the area of my back. I do not mind this, for it is nice to feel a shift such as this once in a while.

But I am afraid. I have never felt this way before, not even a week ago with that terrible storm. Oh yes, I suppose it is the same, but it is so much more intense. I do not know why I am afraid, but I sense that it has something to do with the rumble that surrounds my room. There is a nervous type of twitch rattling this abode of mine. I wish it would cease and desist.

"There is no need to worry, Mrs. Robinson," says the soft, comforting voice. "Everything will be fine."

"Yes, of course," says the voice that I

know so well. "It just seems so strange giving up a baby, you know." My conscience sighs.

"Oh yes, I understand that. It's perfectly normal. But I'll tell you something. You'll feel better after it's all over. That happens all the time."

"It does?"

"Oh yes, all the time."

I can hear the voice that I know so well sigh, and I can feel my room heave with it. Suddenly, for just a moment, the tremor that has surrounded my room ceases, and a feeling of warmth comes

in. This comforts me in such a manner as I cannot comprehend. I am grateful for the feeling of relief.

But now the soft voice speaks again, and the tremor returns. "I'll have to ask you to spread your legs, Mrs. Robinson," she says.

"Oh, yes. Okay!"

I feel tired and sick.

There is a moment of tense silence, followed by a slight spastic jolt within my room, and now there is the soft voice saying, "There! We'll just wait a minute for the doctor, and then we can begin."



"The storm is coming in through the door. It has blown in and is pulling me out."

I am listening to everything that is around me now, but it seems to be that there is not much to hear. The more I try to listen, the less I hear. There is a great quiet coming into my room. I tilt my head slightly and I strain my ears. There is nothing, but, no, now wait. I think I hear something. Ah, yes. I hear the familiar thump, thump, thump. It is strange though. I sense that it is coming toward me, but I am hearing it less. Now there is the most beautiful voice that I have ever heard. His voice sounds far away, though I sense that it is near. I am getting sleepy, but I am not tired. I stay awake.

There are noises around me now, and I hear the beautiful voice speaking. My head is spinning. I cannot listen to what he says. Time is passing and I do not know it, but fear has gripped me. It must be snowing outside. What? Oh no! Now there is a new feeling within me. It grips me and will not let go. There is the beginning of panic. It has occurred to me suddenly, now, that the storm was on the horizon all along. It was circling my room, rising and setting with the sun, but never leaving, simply buying its time until it found a way to get in. And this terrifies me. The storm of last week is nothing compared to this. Oh my ears. There is the howling of the wind now. There is the sound of the beautiful voice, and oh listen carefully, there is the sound of the voice that I know so well. It is crying. The wind is blowing. The beautiful voice is saying something. I can't make it out, can't make it out. The wind is blowing ferociously and it is pulling at my head now. What's he saying? Four steps? Forced Steps? Ahhh! Forceps! He is yelling and there is the agony of the voice that I know so well, crying, screaming Oh the pain! Oh the wind! Ahhh! There is a new sensation. Pressure on my head Ahhh! Help me! Help me! The storm is coming in through the door. It has blown in and it is pulling me out. No! No! No! Not yet! I am helpless! Not yet! I want to scream, but I cannot. The voice that I know so well is screaming for me, crying for me, crying for the hurricane that has hit me, hit us all, and it is destroying us No! No! No! No! I am curled up like a ball, and I am hoping to stay in the room. I cannot do it. Now there is a cold feeling piercing my arm, grabbing hold of it and pulling. Ohhhhhhhh! The terrible excruciating pain! The agony! The defeat! Storm of Storm of Storms! My arm is ripped from me, pulled from its socket and it is tearing my flesh. God help me! My arm is gone! There is only blood there now, oosing from my shoulder. Oh no! Now my other arm! This is not a storm. It is something else. I feel my head being pulled from my body and the life is leaving me. I hear the voice that I know so well whimpering as the life leaves me. The storm has died and I have fallen. God, you did not help me. Perhaps it was a test. Was that it, God? Tell me that was it. You gave the test, and I was not ready. I did not weather the storm. No! No! But you did not prepare me God. You did not tell me that it would be like this. Oh no, God you did not let me know, you did not say ... Ohhhh, the pain, the agony, GOD HELP ME! GOD HELP US ALL!

Well then, I am sorry. I am sorry. I am so sorry. I would have liked to have finished this story, but I am unable to do so I am dead. It is unfortunate of course, but accidents do happen



TOPS

Julian got a new top for Christmas. As it spins and whirrs in the afternoon sunlight, silvery sparkles dance on our kitchen table. It's a fascinating toy! Tops are not new. They have fascinated and delighted

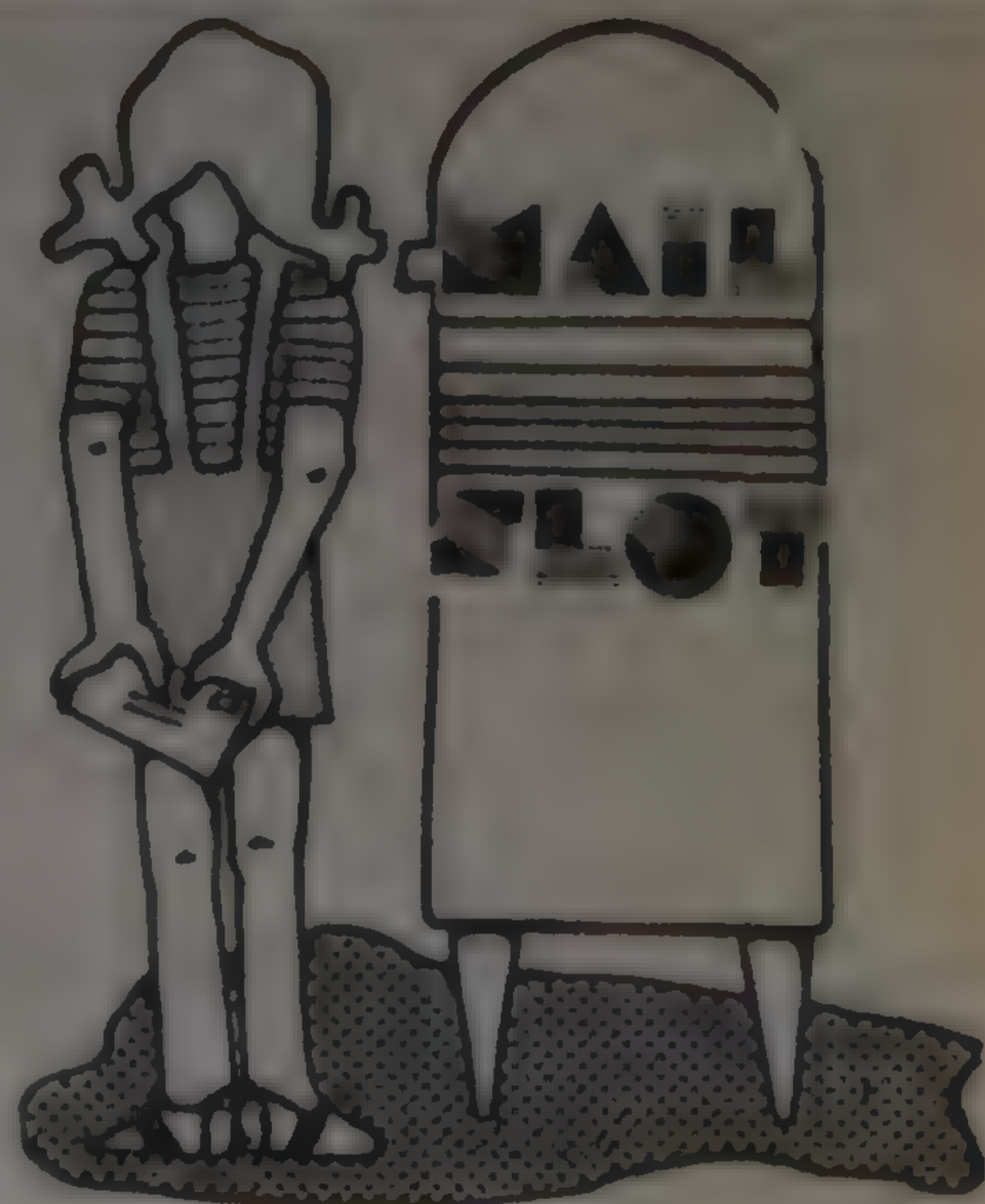
children and grown-ups for hundreds of years. They have been a favourite toy in almost every country of the world. Any

round, cone or oval object, which steadies itself by spinning on a point or peg, can be called a top.

Although there are many different kinds of tops, they all fall into two groups; the hand-spun and the string-wound top. The string-wound top is set spinning by a quick and sudden pull on a string wrapped around it.

The hand-spun top is set in motion by twirling its centre stem between the thumb and forefinger.

No one knows who spun the first top. The world's earliest tops were probably things found in nature that had the right shape. A well shaped acorn or an evenly balanced gourd are two good examples. There is even a sea-shell called a "top shell" because its shape is almost a perfect cone.



Hey kids

Any season is top spinning season. During the winter you can play outdoors with your top on a patch of ice, or indoors on an empty spot of your basement floor.

It's fun to invent your own games with tops. Here are a few to get you started. Of course one of the simplest is to set up a competition and see whose top spins the longest. In another game, you could draw a large circle on the floor or pavement. At the "go" signal, everyone spins his top into the circle. If your top goes out of the circle, or gets knocked down, you're "out." The winner is the person whose top keeps spinning the longest in the circle.

If you have lots of energy, try this game. It will be sure to tire you out! One person can set a top spinning. The other kids take turns running around the house or basement as many times as they can until the top falls down. The winning person is the one who makes the greatest number of runs during a spin.

Happy Spinning!

The snowflake

Before I melt,
Come, look at me!
This lovely icy filigree!
Of a great forest
In one night
I make a wilderness
Of white:
By skyed cold
Of crystals made,
All softly, on
Your finger laid,
I pause, that you
My beauty see:
Breathe, and I vanish
Instantly.

by Walter de la Mare

Make your own top

1. Save your next 8 cm scrap of pencil. It will make a fine spinning top. Make a disk by cutting out a cardboard circle about the size of a frozen juice can bottom. Draw fancy patterns

on your circle. Push your sharpened pencil halfway through the circle. Twirl the pencil between your thumb and forefinger and watch it spin!

2. If you have a Tinkertoy set in your house, you can make a top for everyone in your whole family. Choose a wooden disk with a hole in its centre. Take a short, sharp stick and push it into the centre of the disk. Take one a little longer and push it into the other side. Presto! The whole family can have a competition now!

3. Find an empty wooden spool and a slim stick that will fit its hole. Fit the stick into the spool. With a sharp pocketknife, whittle one end of the spool and the stick to make a point. Now spin your top. If it doesn't

balance, keep whittling off bits of wood until it spins smoothly.

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Births	<p><i>Congratulations to Jan and Lena Langendoen (nee Stolk) who will celebrate, D.V., their 50th Wedding Anniversary on March 7, 1985.</i></p>		<p><i>Congratulations to Anske and Baukje Vellenga (nee Miedema) who will celebrate, D.V., their 60th Wedding Anniversary on February 19, 1985</i></p>					
<p>REYNEVELD: With joy and thankfulness to God, the giver of life, we Karl and Patty are happy to announce the birth of CHARLENE GRACE, born Monday, January 21, 1985. A little sister for Jonathan and Jacob, and another granddaughter for Mr. and Mrs. N. Reyneveld and Mr. and Mrs. H. Slager, all of R.R.#2, Tavistock, Ont. R.R.#6, Woodstock, ON N4S 7W1</p> <p>VANDERKLOET—KOK: We praise God who answered our prayers and filled our lives with joy by giving us a son and brother, EDWARD MARCEL, born December 11, 1984. He is a grandson for Rolina and the late Evert Kok and Ed and Truus Vander Kloet. "The Lord is faithful to all His promises and loving toward all He has made" (Psalm 145:13). Ellen, Richard and Marya Vander Kloet, 36 Barrington Cr., Brampton, ON L6Z 1N3</p> <p>DONKER: John and Barbara thank God for entrusting to them a baby girl, JULIENNE BARBARA, born on January 23, 1985. A sister for Alisa, Stephen and Casandra. Grandparents are Mr. and Mrs. Walter Donker of Fenwick, Ont., and Mr. and Mrs. Len Veenema of Burlington, Ont. Home address: General Delivery, Fenwick, ON L0S 1C0</p>	<p>Obituaries</p> <p>February 5, 1985, our heavenly Father called home one of our members</p> <p>Mrs. WIJNTJEMULDER</p> <p>We know that she now lives with her Saviour and Lord. Her life was a testimony for us all. We had the privilege to have our meetings at her home. She will be missed by all of us. One of her favourite songs was Gezang 28:1: Nooit kan 't geloof te veel verwachten Des Heiland's woorden zijn gewis. 't Faalt aardse vrienden vaak aan krachten Maar nooit een Vriend als Jezus is. Wat zou ooit Zijne macht beperken, 't Heelal staat onder Zijn gebied. Wat Zijne liefde wil bewerken Ontzegd Hem Zijn vermogen niet. Dutch Bible Study Group, Dunnville.</p> <p>On Sunday, January 13, 1985, the Lord took home our husband, father, grandfather and great-grandfather, at the age of 88.</p> <p>PIETER TJEPKEMA</p> <p>of Langley, BC. His loving wife and children: Mrs. Sietske — Ebenezer Home, Abbotsford, BC Rit & Tannie — The Neth Sid & Gerda — Burnaby, BC Jake & Pearl — Lacombe, Alta. Doug & Pat — Bakersfield, Calif Jackie & Gerrit — Burnaby, BC Wes & Lena — Langley, BC 28 grandchildren and 34 great-grandchildren. Predeceased by two children, Johannes and Wiebe. Mailing address: Mrs. S. Tjepkema, 33433 Marshall Rd., Room 22, Abbotsford, BC V2S 1K5</p> <p>Ps. 103:15 "De dagen des mensen zijn als het gras gelijk, een bloem des velds alzo bloeit hij. Op Maandag 28 Januari is overleden onze lieve man, vader, pake en oepake</p> <p>MIKE VENEMA</p> <p>op de leeftijd van 84 jaar. Lieve man van Anne Venema-De Graaf. Vadervan: Sylvia & Wilfred DeJong — Waterdown Hilda & Earl Maida — Pushtech Pete & Joanne Venema — Troy Richard & Bertha Venema — Sheffield Jack & Audrey Venema — Milgrove Ada & Fred Stavinga — Brantford 26 kleinkinderen en 10 achterkleinkinderen. Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p>		<p>Tinte Z.H. St. Catharines, Ont. 1935 March 7 1985 With joy and thanksgiving to God our Father, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,</p> <p>JAN and LENA LANGENDOEN (nee Stolk)</p> <p>We pray that the Lord who has blessed you these many years will continue to be with you. With love and congratulations from your children: Sam & Mary Vander Flier; Darryl & Carla Jones — Brandon; John & Esther Vander Veen; Ryan, Jacqueline — St. Catharines, Ont. Harry & Corry Langendoen; John, Adrianna, Lana, Sarah — Elmira, Ont. Ike & Tess Langendoen; Stephen, Pamela — St. Catharines, Ont. Evert & Douwina Langendoen; Robert, Deborah — St. Catharines, Ont. John & Audrey Van Dyk; Stacey, Darren, Kari Lynn — Kitchener, Ont. Open House March 7. Friends 2-4 in the afternoon at Sunset Homes Relatives 7-9 evening. Home address: 2 White St., Apt. 212, St. Catharines, ON L2N 1Z2.</p>		<p>Friesland Strathroy 1925 February 19 1985 Rom. 10:9. With joy and thanksgiving to the Lord, we celebrate with our parents, grandparents, and great-grandparents the occasion of their 60th Wedding Anniversary,</p> <p>ANSKE and BAUKJE VELLENGA (nee Miedema)</p> <p>We pray that the Lord will continue to bless them for many more years. Congratulations Heit and Mem, Pake and Beppe, with love: Leeuwe & Annie Vellenga — Mosley, Ont. Tettje Vellenga — Brantford, Ont. Bob & Tine Veenstra — Strathroy, Ont. Gerald & Wilma Samplonius — Strathroy, Ont. Eva Vellenga — London, Ont. Adrian & Margaret Van Rooyen — Tiverton, Ont. 29 grandchildren, 21 great-grandchildren. An open house will be held, D.V., on February 19, 1985 from 2:00 - 4:30 p.m. at the CRC Strathroy East. Home address: 82 Egerton St., Strathroy, ON N7G 2E7</p>		<p>Personal</p> <p>Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen: BARELS, Willem Bertus, geboren op 28 februari 1919 te 's Gravenhage, naar Canada vertrokken op 4 mei 1957. BEMELLEN-BOS, Mevr. Carin-Elisabeth, geboren op 2 augustus 1960 te Amsterdam, laatst bekende adres in Nederland: Der Kinderenstraat 133-3, Amsterdam, naar Canada vertrokken op 3 juli 1979. DEUBEL, J.W., geboren op 10 september 1940 te Amsterdam, voorheen woonachtig geweest in Montreal, doch na driejarig verblijf in Nederland in januari 1981 opnieuw vertrokken naar Canada met onbekende verblijfplaats. GEERLINGS, Gerold Paul, geboren op 30 december 1947 te Willemstad, Curacao en vandaaruit vertrokken naar Canada (ongeveer 7 maanden geleden), vermoedelijke verblijfplaats Toronto VAN DER MEIJ, Johannes Samuel, geboren op 15 mei 1946 te Wassenaar, naar Canada vertrokken op 6 juli 1954 met als bestemming Edmonton, Alberta. VON POHLREICH, Eduard Maria Wilhelm Oskar, geboren op 27 januari 1916, laatst bekende adres: P.O. Box 1152, Peterborough, Ont. DE RUYTER, Rudolf P., geboren op 8 augustus 1956 te Leidschendam, naar Canada vertrokken in 1980 met als bestemming Wolfville, N.S. SIBIAN, H.A., geboren op 31 augustus 1950, laatst bekende adres in Nederland: Benoordenhoutseweg 90, 's Gravenhage, naar Canada vertrokken op 30 maart 1984. DE VRIES-RIEDSTRA Mevr. A., laatst bekende adres: 1135 Kos Crescent, Mississauga, Ontario L5J 4L3. ZATSKOY, Catharina Maria, geboren op 15 april 1925 te Dordrecht, naar Canada vertrokken op 16 juni 1980 met als vermoedelijke bestemming Calgary, Alberta. Netherlands Consulate General One Dundas St., West., Suite #2106 Toronto, Ontario M5G 1Z3 Tel: (416) 598-2520</p>	
<p>Obituaries</p> <p>De Golden Club van Wellandport en Fenwick willen hun leedwezen betuigen met het overlijden van ons aller vriend en medelid,</p> <p>ALICE BOVERHOF</p> <p>De Here heeft ons zoveel door haar gegeven, en we danken Hem daarvoor. Ze zal bij ons allen worden gemist, maar we weten dat ze nu ruicht voor de troon van God; Hij heeft haar uit dit aardse lijden verlost. We betuigen ons medeleven met de familie met het heengaan van hun moeder, grootmoeder en zuster. Mag het hen tot troost zijn dat ze nu een betere plaats heeft. Golden Age Club van Wellandport en Fenwick</p> <p>Jesus is the rock of our salvation and His banner over us is love. On February 4, 1985, our dear brother and uncle,</p> <p>WALTER H. LANGEVELD</p> <p>was called to his eternal glory at the age of 88. Eva & Gerrit Kleefman-Langeveld & family — Doorwerth, The Neth. Hans & Ap Schoneveld-Langeveld & family — Apeldoorn, The Neth. Alice & Peter Langeveld-Van Galen & family — London, Ont. Corrie & Henk v.d. Steeg-Langeveld & family — Veld, The Neth. Correspondence address: 7 Masefield Cr., London, ON N6V 1M9</p>	<p>Miscellaneous</p> <p>Support our ministry to the South East Asian Community. Annual report on request The Lighthouse 1008 Bathurst St., Toronto, ON M5R 3G7 (416) 535-6262</p> <p>Accommodation</p> <p>Roommate wanted: Two females, 24 and 25, are looking for a third to share upstairs flat on High Park Ave., close to subway. Person must be reliable and a non-smoker. \$210.00 a month. Please call Angela or Sylvia at (416) 767-6699, Toronto.</p> <p>Accommodation available: we are sharing a 4 bedroom house in downtown Toronto and would like one more female to help with costs. Centrally located, close to subway, reasonable rent, non-smoker preferred. Please call, ask for Bida or Joanne, day: 429-2222, evenings 465-8179.</p>		<p>Congratulations!</p> <p>Personal</p> <p>Dutch student 23 years on the technical academy at Haarlem Holland, would like to correspond with Dutch Canadian Christian young people: Robert E. Brandsen, Oosterduinweg 7, 2015 KH Haarlem, The Netherlands.</p> <p>Sincere CRC divorced lady, early 30's with two children living in South Western Ontario, would like to meet sincere Christian gentleman age 30-40 for friendship and possible lasting relationship. Please submit photo. All inquiries will be answered. Reply to Box #4856, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian Marriage write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3Z9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967.</p> <p>Christian woman seeks a Christian man, loving, non-drinking, interested in a lasting marriage. Man should be 54-58 of age and live in Kent, Essex, or Lambton Counties of Ontario only. Letters and photos to Box #4855, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>		<p>Reunion</p> <p>In order to set up a class reunion we are asking all those students who graduated from London District Christian Secondary School in 1975 to please send their present address to Sylvia VanScheep (nee Eringa), 86 Day St., Woodstock, ON N4S 3L1; 1-519-539-6897. Any ideas or input would be greatly appreciated.</p>			
	<p>More classifieds on page 18...</p>							

Classifieds

For Rent	Real Estate	Help Wanted	Help Wanted	Teachers
<p>Oshawa 3 bedroom semi, 1 1/2 bath, finished rec room, in immaculate condition, on quiet court. Rent to be negotiated. Available March 1, 1985. Telephone (416) 579-1402 or</p>	<p>Broilers and beef: 250 acres — 170 workable, basic broiler quota, 17,128 plus 5000 class 2. Beef lot set up for approx. 350 head, good house and buildings, excellent value. We need listings of all types of poultry farms. Contact Peter Damsma (519) 482-9849 HAROLD WORKMAN REAL ESTATE LTD. 140 Ontario St. Clinton, ON N0M 1L0</p>	<p>Day Care Teacher Openings for full time teachers with Early Childhood Education certification in growing pre-school in the Toronto area. <i>Send resume to:</i> Mrs. H. Melniger, Supervisor IMMANUEL DAY CARE CENTRE Channel Nine Court Agincourt, Ontario M1S 4B5</p>	<p>Day Care Teacher Openings for full time teachers with Early Childhood Education certification in growing pre-school in the Toronto area. <i>Send resume to:</i> Mrs. H. Melniger, Supervisor IMMANUEL DAY CARE CENTRE Channel Nine Court Agincourt, Ontario M1S 4B5</p>	<p>BELLEVILLE: Belleville District Christian School will have a definite opening in the primary grades, with a possible opening in the Junior grades, for the 1985-86 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Tel. (613) 962 7849.</p>
<p>For Sale For Sale or trade: by owner. Dairy farm with full line of equipment, cows and milk quota in Niagara Peninsula. School buses at the door. Also willing to trade for business such as welding shop, farm equipment repair, or any other handyman's business of same value or as partial payment. Must be close to Canadian Reformed Church. Will consider any location, preferable in the West. Reply to Box #4858, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.</p>	<p>Help Wanted Full-time farm worker required in the Niagara area. Phone: (416) 563-8409.</p>	<p>The King's College 1985-86 Faculty Vacancy The King's College has a tenure track vacancy in Psychology or Sociology at the Assistant or Associate Professor level. All full-time, regular faculty members must have the Ph.D. or equivalent terminal academic degree. The King's College is a Christian liberal arts college; its educational philosophy, to which the successful candidate must give assent, is rooted in the historic Christian faith as represented by the creeds of the Protestant Reformation. The King's College is an equal opportunity employer, but in accordance with Canada Employment and Immigration regulation, this advertisement is directed to Canadian citizens and permanent residents. Deadline for application is March 29, 1985. Send application, curriculum vitae, and references to: Dr. S. Keith Ward, Academic Dean The King's College 19766 - 97 Street, Edmonton, Alberta T5H 2M1 (403) 428-9727</p>	<p>BRANTFORD: Brantford Christian School requires a full-time grade 1 & 2 teacher to start March 4, 1985. Please contact: Mr. C. Vander Veen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4 or phone: (519) 752-0433, school or 752-4100, home.</p>	<p>BOWMANVILLE: Durham Christian High, R.R.1, Bowmanville, ON L1C 3K2 solicits applications from experienced science teachers for the position of science teacher. Send resume to Ren Siebenga, principal.</p>
<p>Employ Wanted Employment wanted: Butcher and meat cutter with 9 years of experience in custom killing, wholesale and retail cutting as well as management, would be interested in store or butcher shop or work into buying a butcher shop. Phone: Simon VandenDool, Woodstock, (519) 539-1452.</p>	<p>1 single person to work on large irrigated farm in Southern Alberta. Must have farm experience. Private accommodations. Also wanted: single person to help run a modern, farrow to finish operation. Must have experience in hogs. Mobile home supplied. Write to: John Vossebelt, Box 1314, Coaldale, AB T0K 0L0 or phone: (403) 345-3156.</p>			<p>GUELPH: John Calvin Chr. School, situated in a beautiful University setting, invites applications for possible openings at all levels. Consider becoming part of our growing Christian community. Send inquiries and applications to Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 school, or (519) 836-6507 home.</p>

More teachers ads on page 19.

A Gentle Reminder To Our C.C. Family

We are really happy that so many of you continue to use the pages of C.C. to share with others important events in your own family, such as births, marriages, anniversaries, etc. But at this time we would like to stress a few points.

Please watch deadlines
Each issue of C.C. is dated on a Friday. **Display advertising deadline** is on the **Wednesday (8:30 a.m.) of the preceding week**. **Classified advertising deadline** is on the **Thursday (8:30 a.m.) of the preceding week**. Please keep this in mind! Deadline details appear each week at the bottom of the Calendar of Events.

Send printed copy
We strongly suggest you send us **typewritten or printed copy**, but do not use capital letters for the whole text.

Telephone calls
Frequently we receive telephone calls from far and near, and we always enjoy talking with you. We don't want to discourage you from phoning us, but we cannot be responsible for any errors due to phoned-in advertisements. This also applies to hand-written copy.

Let's avoid mistakes
We hate to make mistakes, but we all do. Most mistakes are inadvertently made when we receive your phoned-in or hand-written copy.

Let's do our best to avoid those mistakes. We count on your cooperation!

Stan De Jong,
Manager

Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

Robert W. Bode,
Rensselaer, N.Y.

"Fascinating!"

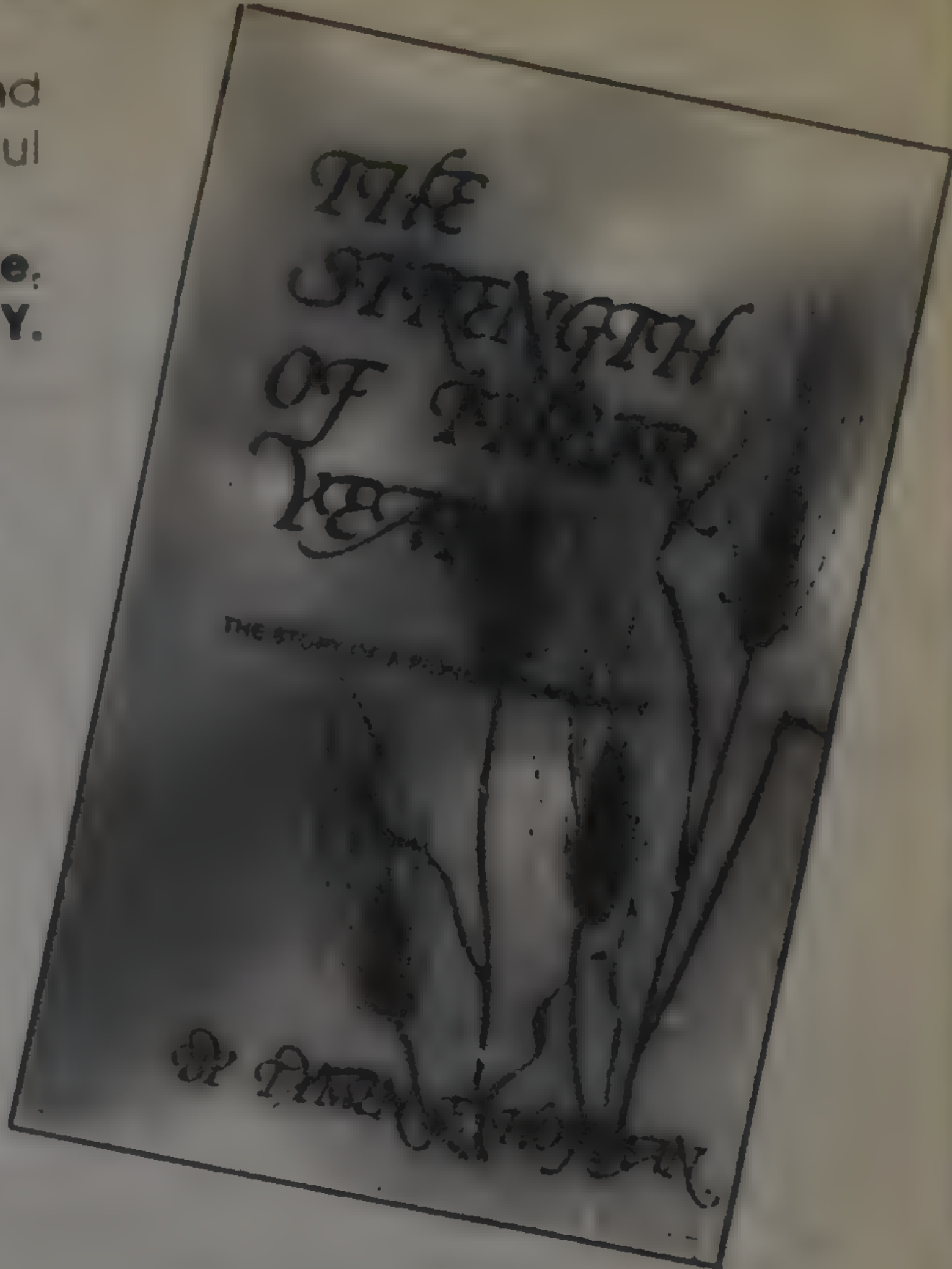
Rev. Nick Knoppers

" I'm so glad that this fascinating chapter in the history of the CRC (and RCA) has finally been set down in print."

Rev. John Van Stempvoort

"... I enjoyed the story thoroughly and finished it with eyes full of tears. It is another story which prompts the worship of God."

Rev. Charles Terpstra



Relive the history of Southern Alberta, particularly the Nobleford-Monarch-Granum area as told by one of the "sons" of Alberta,
Rev. Tymen E. Hofman

A great gift giving idea!

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Box 452, Fort Macleod, Alta.
Speelman's Bookhouse,
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Rev. Tymen Hofman,
16456 Horseshoe Dr.
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John Kooy,
315 Birch Bay, Lynden, Wa.
Trudy DeGroot,
4827 5 Ave. SW
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Mrs. Pauline Postman-Pol,
Box 68
La Glace, AB T0H 2J0
Family Christian Bookstore,
730 Guelph line
Burlington, Ont.
L7N 3N5

2nd printing!

Classifieds/Events

Teachers	Teachers	Teachers	Teachers	Teachers
HAMILTON: Calvin Christian School. The Education Committee invites applications for a definite Grade 3 vacancy. Experienced teachers are encouraged to apply for this position. Other vacancies are possible. Inexperienced teachers are welcome to submit resumes and related. All information or inquiries should be sent to Mr. W.H. Hultink, Principal, Calvin Christian School, 547 West 5th St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.	DUNCAN, BC: Duncan Christian School invites applications for a grades 5-10 French teaching position, for 1985/86 school year. Applications are also invited for possible openings in the primary and intermediate grades and a social studies position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 774-5341.	REXDALE: Timothy Christian School in Rexdale is interested in receiving applications for a probable half or full-time position. Ability to teach French at the intermediate level is essential. Please send a resumé to: Mr. H.K. Bergsma, Principal. School address: 28 Elmhurst Dr., Rexdale, ON M9W 2J5.	THUNDER BAY: Thunder Bay Christian School invites applications for a teaching position in grades 5 and 6 for the 1985-86 school year. Please forward letter of application to: Mr. John Tamming, principal, Thunder Bay Chr. School, R.R.#2, Arthur St., Thunder Bay, ON P7G 4V1; phone: 1-(807)939-1209.	WELLANDPORT: Wellandport Christian School. Applications are invited for the 1985/86 school year for possible openings in the primary grades, junior grades, and a half-time position in special education. Send all correspondence to: Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0 or phone: (416) 386-6272.

TERRACE, BC: Centennial Christian School invites resumes for possible teaching openings in **Grades K-5** for the 1985/86 school year. Music experience an asset. Please submit resumes to: Mr. Luke Janssen, principal, 3602 Sparks St., Terrace, BC V8G 2V6; (604) 635-6173.

LONDON
Faith Community Christian School
Parental and Interdenominational

invites applications for a grade 7 and 8 teacher. Our address is: **310 Southdale Rd., London, ON N6E 1A1; phone: (519) 668-0015**

RHEMA CHRISTIAN SCHOOL, PETERBOROUGH

invites applications for the position of **teaching principal**, for the 85/86 school year. Please address your letter of application with resume to:
Mrs. J. Vanderby
R.R. #3, Box 4, Keene, ON K0L 2G0
Phone: (705) 295-4518

Applications Requested

The **Calgary Christian School Community**, with its 450 students, 32 teachers and 300 families, invites teachers wanting to teach for the Lord to apply for openings at both the main school and the new south school.

• Elementary Grades
• **Elementary Grades**
• **Special Education** (remedial and enrichment)
• **Choral and Instrumental Music**
• **Secondary Specializations**

Calgary Christian School
Jack VandenBorn, Principal
2839 - 49 St., S.W.
Calgary, Alberta
(403) 242-2896

Pacific Christian School (K-12)
671 Agnes St., Victoria, BC V8Z 2E7
Telephone: (604) 479-9365

Applications are invited from suitably qualified teachers in the following areas:
Elementary: 3 positions
1. Head teacher — Intermediate
2. Head teacher — Primary

Applicants should be experienced teachers with a background and interest in the area of curriculum. Administrative time is made available and an allowance paid.
3. Teacher(s) in the area grade 3-6

Number and grade assessment depends on the filling of position 1 and 2. Ability to teach French would be an asset.
Secondary: 3 positions

The ability to teach 1 or more of the following subject areas: Math, Science, French, Art, Bible and Environmental Studies. *Send full resumes and references, or write for an application form, to the principal, Mr. R. Sutton.*

PARTNERS NEEDED

CODEL is Protestants and Catholics working together in Third World Development. CODEL partners help people to help themselves toward self-reliance. Projects in health, education, community development and agriculture are in 42 countries of Africa, Asia and Latin America.
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\$10 _____ \$25 _____ \$50 _____ \$100 _____
Name _____/_____ Thank you!

Events

The Reformed Fellowship of Canada

Edmonton Chapter, invites you to a meeting at St. Gregory's school gym, 10735 McQueen Rd., on **February 28**, at 8:00 p.m. Rev. Cecil Tuininga will introduce us to the Reformed Fellowship, its origin, purpose and aims.

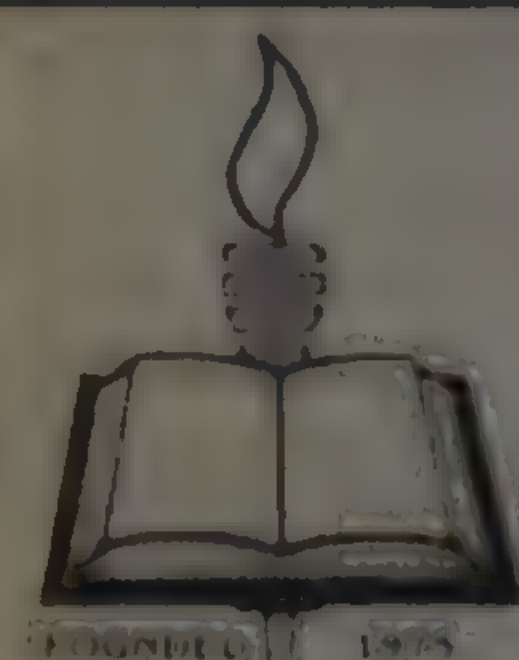
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Calvinist Contact
keeping the Christian community in touch.



C.C.E.F.
10th Anniversary Celebrations

You are invited to attend the C.C.E.F. 10th Anniversary Public Christian Educational Rally
Friday, March 1st, 1985

Featuring:
✓ A Mass Children's and Young People's choir with 300 voices from area Christian schools — Burlington, Dundas, Dunnville, Fruitland, Hamilton and Wellandport.
✓ **Conductor** — Harold De Haan
✓ **Pianist** — Fred Numan
✓ **Organist** — Christiaan Teeuwssen
✓ **Speaker** — Dr. Joel Nederhood, Director and Minister of The Back to God Hour, "Don't Gamble with Education and Textbooks"

We promise you a wonderful evening of praise and celebrations. Come with the entire family, but come early!

Place: Central Presbyterian Church, Caroline & Charlton Sts., Hamilton
Time: 8 o'clock p.m. **sharp!**
Date: Friday, March 1st, 1985.

See you there! A free will offering will be taken during the service.

CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.
Fred R. Vander Velde, Executive Director
2621 Cavendish Drive, Burlington, Ontario, Canada L7P 3W6
Telephone (416) 336-5619

C.C.E.F.
10th Anniversary Celebrations

You are invited to attend the C.C.E.F. 10th Anniversary Public Christian Educational Rally
Saturday, March 2nd, 1985

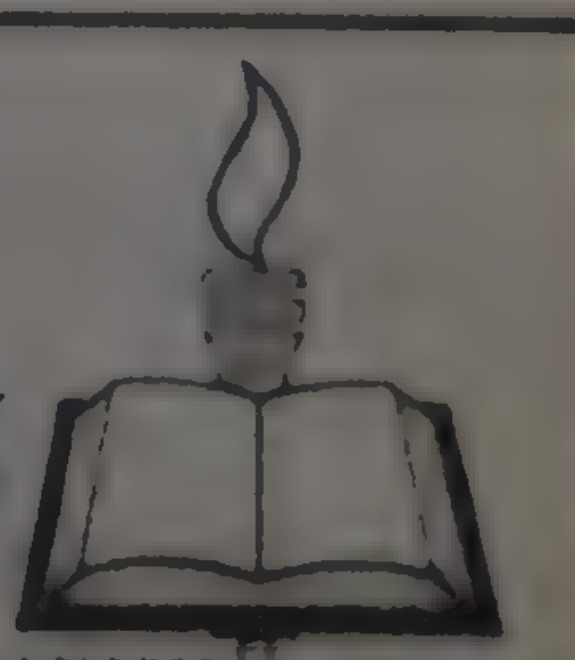
Featuring:
✓ A Mass Children's and Young People's choir with 200 voices from area Christian schools
✓ **Conductor** — John Postma
✓ **Organist** — Christiaan Teeuwssen
✓ **Soloist** — Prof. Gott Kaiser
✓ **Speaker** — Dr. Joel Nederhood, Director and Minister of The Back to God Hour, "Don't Gamble with Education and Textbooks"

We promise you a wonderful evening of praise and celebrations. Come with the entire family, but come early!

Place: Park Street United Church, Chatham, Ontario
Time: 7:30 p.m. **sharp!**
Date: **Saturday, March 2nd, 1985.**

See you there! A free will offering will be taken during the service.

CANADIAN CHRISTIAN EDUCATION FOUNDATION, INC.
Fred R. Vander Velde, Executive Director
2621 Cavendish Drive, Burlington, Ontario, Canada L7P 3W6
Telephone (416) 336-5619



Events

CALENDAR
of events

Jan. 7 - Apr. 19

Maps and Compasses - charting our course in a changing world, sponsored by the Institute for Christian Studies. Watch for advertisement.

Brampton: Jan. 7 & 28, Feb. 18, Mar. 11, Apr. 1
Chatham: Jan. 10 & 31, Feb. 21, Mar. 14 & 28
Sarnia: Jan. 11, Feb. 1 & 22, Mar. 15 & 30
Willowdale: Jan. 16, Feb. 6 & 27, Mar. 20, Apr. 10
Winnipeg: Jan. 17, Feb. 8, Mar. 1 & 21, Apr. 11
Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, Apr. 13
London: Jan. 21, Feb. 11, Mar. 4 & 25, Apr. 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, Apr. 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Feb. 16

Postcard Five Male Choruses, First Chr. Ref. Church, Hamilton. Reservations at \$4.00 from Director Harold DeHaan at 340 Theban Ave., Hamilton, phone 387-2104.

Feb. 16

Organ Concert at Covenant Chr. Ref. Church (Presb. Rd.) St. Catharines, Ont. 8:00 p.m. with Chris Jonsson, Andre Knevel, Ken Vanderlaan.

Feb. 19

Supply Management Workshop - What is it Doing to (or for) Agriculture, Room 141, Animal Science Building, University of Guelph, 10 (X) a.m. Lectures sponsored by Christian Farmers Federation of Ontario, Huron Campus Ministry of the Chr. Ref. Church and the Mennonite Central Committee. For pre-registration call 519-837-1629.

Feb. 19

Rescheduled event: Meeting of Interest to young and old, male and female: Structure and Direction in the Feminist Movement. (Against Polarization in the CRC). Discussion to follow, Dr. Al Wolters, Associate Professor of Religion and Theology and Classical Languages at Redeemer College, 8:00 p.m., **Strathroy East CRC**.

Feb. 18 & 19

First Annual Convention R.C.B.P.A. at the Hamilton Holiday Inn **Hamilton**. For information contact (416) 549-8024.

Feb. 22

Annual Meeting & Dinner St. Catharines Right to Life Assoc.; starts at 6:30 p.m. at Club Heidelberg, Lake St., **St. Catharines**. Speaker: Dr. Keith Cassidy, Professor of History at the University of Guelph.

Feb. 23

Organ Concert at Mountainview CRC, **Grimsby**; 8:00 p.m. with Andre Knevel, Ken Vanderlaan.

Feb. 23

Salem Evening in Music and Song; 8:00 p.m.; **First Hamilton CRC**.

Mar. 2

Organ Concert at First CRC (Charlton & Hess) **Hamilton**; 8:00 p.m. with Andre Knevel and Ken Vanderlaan.

Mar. 15

Salem Contact Evening; Trinity CRC **St. Catharines**, Ont.

Mar. 18-30

CSS's Harry Houtman in Alberta.

Mar. 1

Hamilton Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. Harold DeHaan and Mr. Chris Teeuwssen at the organ. Central Presbyterian Church 8 p.m.

Mar. 2

Chatham Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. John Postma and Mr. Chris Teeuwssen at the organ. Park Street United Church 7:30 p.m.

Mar. 17-28

Israel Tour with Rev. Peter Van Egmond as escort. For Info. phone: (416) 741-4740.

Mar. 18-29

Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info. write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.

Apr. 20

A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, I Bogersman straat 31, 9291 H.B. Kollum, (Fr.) The Netherlands RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7637 in Guelph.

May 1-4

RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7637 in Guelph.

May 11

100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info. contact Mevr. B. Annema-Laroui, Torenlaan 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

May 16-29

Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermeij. See ad for further details.

July 4-18

John Witte Jr. will host 2 summer tours for single adults. Check ad for details regarding departure and price.

July 31 - Aug. 14

Evangelicals not single voting bloc, say polls

WASHINGTON, D.C. (EP) - Evangelicals are not a monolithic bloc of conservative Republican voters, according to the results of surveys conducted by the Institute for Government and Politics, and pollster George Gallup.

The study by the Institute for Government and Politics included surveys of 1,000 evangelicals nationwide, but

used very broad criteria for identifying evangelicals. The study defined evangelicals as people who believed Jesus Christ was a real person and also the unique son of God, believed that a person needed to personally accept Jesus Christ as saviour to get eternal salvation and be saved from hell, and said they had a conversion experience related to Jesus Christ. The sample included 218 Catholics, and a smattering of Mormons, Jehovah's Witnesses, Unitarians, and Christian Scientists.

That study showed that 52.9 percent of "evangelicals" were registered as Democrats, while 33.3 percent were Republicans. President Reagan had support of 47 percent of the surveyed voters. The report concludes that there is no relationship between evangelical Christian beliefs and political party affiliation.

A Gallup Poll defined evangelicals more narrowly as people who describe themselves as born again, have encouraged others to believe in Jesus Christ, and believe in a literal interpretation of the Bible. According to the Gallup Poll, 66 percent of evangelicals voted for Reagan's re-election, and 34 percent voted for Walter Mondale.

In an interview on "The 700 Club" pollster George Gallup Jr. said 22 percent of the nation's adults met his definition of an evangelical; this would amount to 35 million adults. Gallup said one-in-three non-whites meets the criteria established for an evangelical, while about one white in six meets the criteria. He also noted that about 90 percent of non-whites voted for the Democratic ticket in the 1984 presidential election. Gallup said the President's evangelical positions on certain issues may have won him some votes, but that evangelicals, like the rest of the electorate, "voted primarily on the basis of economic issues, rather than social, moral and religious issues."

Tax simplification

WASHINGTON, D.C. (EP) - The Treasury Department tax simplification plan would change charitable giving tax incentives, and eliminate minister's housing benefits.

The new plan, unveiled by Secretary of the Treasury Donald T. Regan, would allow deductions for charitable contributions only if they exceed two percent of the taxpayer's adjusted gross income.

While this change could be seen as an incentive to give more than two percent, many church leaders have expressed fear the plan would curtail giving to churches and other charitable causes.

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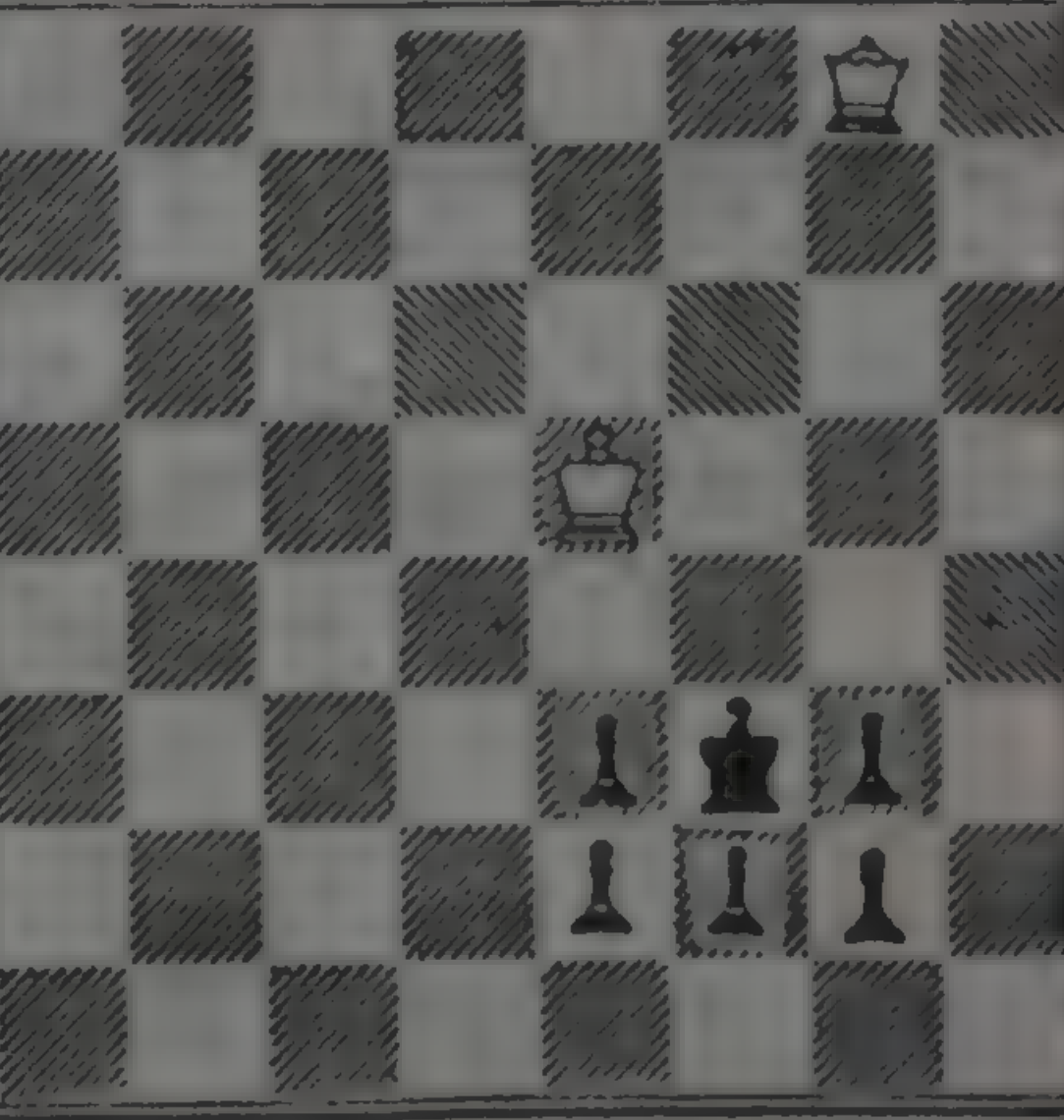
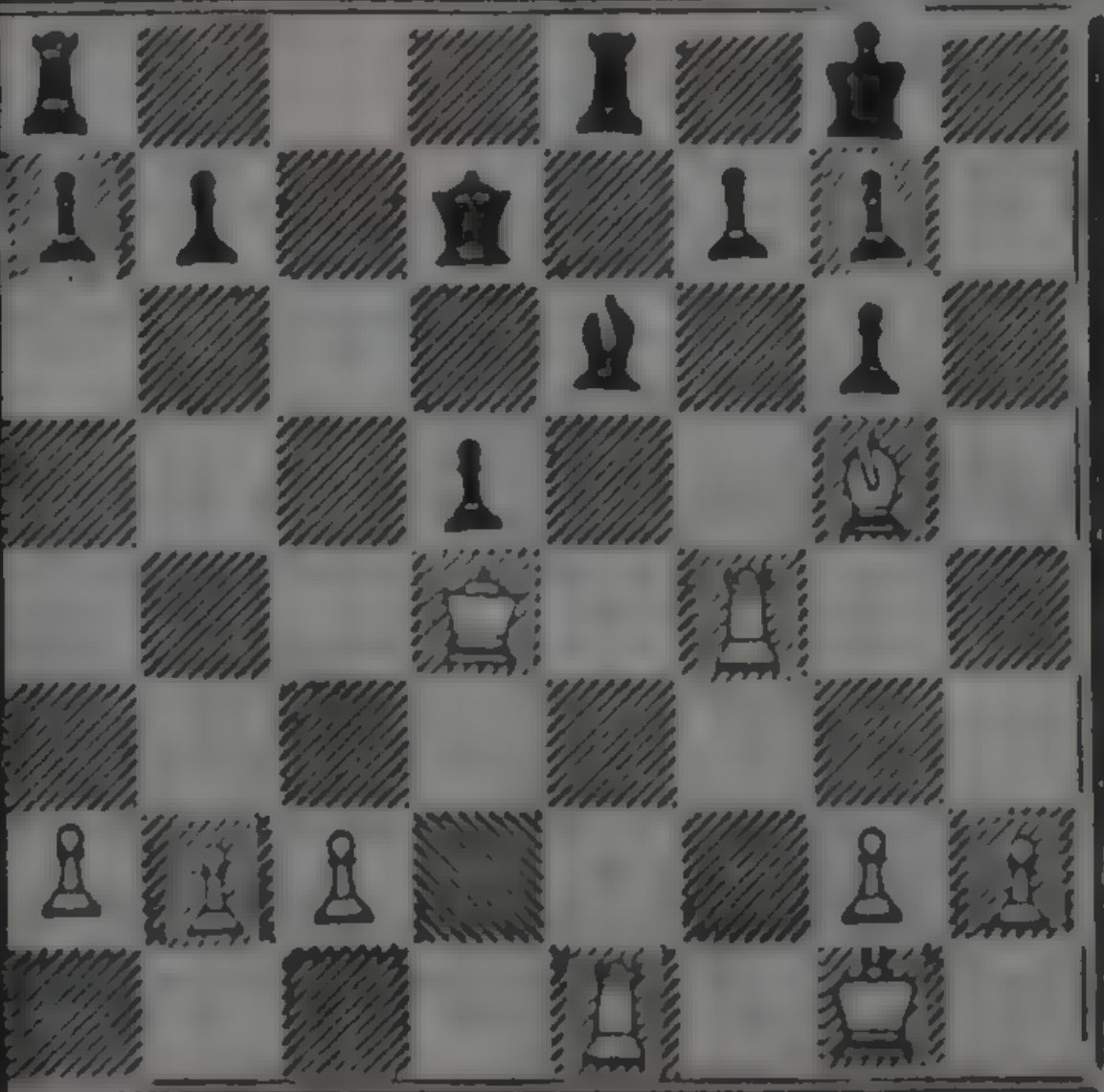
Let's Play CHESS
Pete Layer

FIRST SERIES OF PROBLEMS IN FEBRUARY

#1036 #1037

Game Position D. Hjelte, Norway, 1956

11 6



10 2

White to play and win 3 pts. 2-mover 2 pts.

Notes
1. Nothing unusual seems to be happening in #1036. White however, finds a clear way to win the game! Can you find it, too? Please give the full solution.
2. The two-mover, #1037, shows three black pawns about to be promoted. White can checkmate before three black Queens appear on the board. Please give the key and threat(s), if any.
3. The deadline will be given with the second series of problems.

Next Issue			
Dated	Mailed	Classified	Display
Fri Feb 22	Tues. Feb. 19	Thurs. Feb. 14-8:30a.m.	Wed. Feb. 13-8:30a.m.
Thu. Mar 1	Tues. Feb. 21	Thurs. Feb. 21-8:30a.m.	Wed. Feb. 20-8:30a.m.
Fri. Mar 6	Tues. Mar. 5	Thurs. Feb. 28-8:30a.m.	Wed. Feb. 27-8:30a.m.

Dutch

Press Review

Het split ons wel, maar Carl Tuyl is weer in de war. Het had Hollands moeten zijn deze week. Dat verhuizen valt niet mee.



Enough already! Let's have no more Ottawa inspired questionnaires.

The government is not an advertising agency. We have sent people to Ottawa to govern, not to bombard us with inquiries such as: should women be allowed in combat?

From what I read in the papers quite a few women are already in combat anyway. Let's get on with it! How much are they going to listen to us anyway? Did they ask the population about nuclear weapons on Canadian territory? No, Sir, they didn't. Both the Prime Minister and the Minister for External Affairs have stated categorically that Canada will not get involved in any Star War program or allow nuclear weapons in our country. There was no questionnaire on that score.

Yet it is on that matter that many of us would like to put in our nickle's worth. None of us looks at the arms race with any kind of favour, but must the Yankees, under whose protection we have our democracy, be left holding the bag?

The government of New Zealand put on a nice show this week. It did not allow a U.S. warship that could carry nuclear weapons to dock. On which side is the New Zealand government anyway? We who live under the American umbrella, and live well, must not put on this show of nuclear purity.

Instead we must press for continued bilateral disarmament.

New Brunswick Premier Hatfield is in more hot water than is necessary to provide the whole country with tea at breakfast. His political survival is at stake. The political survival of the government of Quebec is not something that I would stake the family fortune on either. Levesque's majority is disintegrating like a woolen sock infiltrated by a moth.

In this connection I would like to cite an example of the fact that English, like any other spoken language, is alive and well. The Toronto Star coined the word "pequiste" to designate a member of the Parti Quebecois. On the other hand, the same paper went a little too far, in my opinion, infusing too much life in our language, when it asked us to "diarize" certain events. Diarizing, in my opinion, — amounts to murdering our language.

Mr. Roy McMurtry, a defeated candidate in the quest for the leadership of the Ontario P.C. party, announced that he would quit politics. The following day Ottawa announced that he would be the next high commissioner to Britain. Only evil minds could make any connection between that appointment and the fact that Mr. McMurtry is a very good friend of our

prime minister. Did not our white-knight Mr. Mulroney solemnly declare that patronage was as foreign to him as fleas to the blankets of a Dutch housewife? So then who could entertain such thoughts?

Some member of parliament hinted darkly at the fact that the Liberals have a 72-25 majority in the Senate, but I don't believe that the Red Chamber is of much worry to the Tories.

There are some rational sounds coming out of Israel. In the first place there seems to be a willingness to talk to the Palestinians under certain conditions, and secondly there seems to be recognition of the fact that the war in Lebanon has not been very profitable to the Nation.

Bishop Tutu was installed as the Anglican primate of Johannesburg, and at the occasion of that event he spoke more militantly than ever before. The political situation in South Africa remains troubled as long as there is vestige of apartheid.

President Reagan submitted his budget which immediately came under fire from both sides of the political spectrum in the U.S. The budget shows a tiny deficit of 180 billion dollars. An amount of money beyond the imagination of most ordinary folks. The American president celebrated his 74th birthday, and I must say that he looks

well. Washington was again the scene of the annual presidential prayer breakfast and among the guests was my fellow-C.C. — columnist Dr. Bernard Zijlstra.

From England comes the news that Her Majesty Queen Elizabeth is now 33 years in office, and that Princess Diana's hair is artificially coloured.

The process of saying farewell to my congregation and parishioners here in Toronto appears to be very detrimental to my recommended weight-level. These farewells are part of breakfasts, dinners and lunches. Another observation which I want to make is the fact that many farewell addresses come really close to eulogies, and any day now I expect to be at some farewell occasion where the people in attendance are invited to sprinkle flowers on my chair.

We continue to be surprised by the past. One such surprise was a picture of my return home from Indonesia. A tall, handsome, slim, young fellow! Time has gone by too fast.

By the time C.C. hits the mailboxes of our subscribers, Carl Tuyl will be pastor of the First Christian Reformed Church in Kingston, Ont.

HERINNERT U ZICH NOG?

RRSP Rate Shopping 36.2%

Begin vorig jaar werd door adviseurs in de financiële pers en ook in de Nederlandstalige pers geadverteerd met een inkomstenpercentage over 1983 van 36.2% voor Canada Cumulative Fund. Ondanks de waarschuwing in de advertenties dat de resultaten van vorige jaren geen garantie waren voor de toekomst, probeerde de vette druk van 36.2% en andere hoge percentages echter een andere indruk te wekken.

We hebben nagegaan wat de resultaten van Canada Cumulative Fund voor 1984 geweest zijn en vonden uit dat er een verlies geleden is van -5.6%. Iemand die per 1 Januari 1984 \$1000 belegde in dit R.R.S.P. fund, heeft nu per 1 Januari 1985 een "papieren verlies" van \$56, heeft de normale rente die ontvangen had kunnen worden van een credit union of bank gemist en heeft bovendien een commissie betaald aan het fund of de vertegenwoordiger van maximaal 9%. De waarde van de belegging is nu \$854.00 iedere \$1000 belegd in een DUCA fixed term R.R.S.P. plan voor een jaar tegen 9.25% is nu \$1092.50 waard.

Een verschil van ongeveer \$238.50, oftewel ongeveer 24%.

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This interest rate of 36.2% was quoted by investment advisors in the financial press and also in the Dutch press as the earnings of Canada Cumulative Fund during the year 1983.

In spite of the warning in the ads that past performance is no guarantee of future results, the bold 36.2% and other high percentages try to convey a different message. Now, a year later, we checked out the results of this Canada Cumulative Fund and discovered that the 1984 earnings were -5.6%. Someone who invested \$1,000.00 in this R.R.S.P. fund as of January 1, 1984 not only suffered a paper loss of \$56.00 but also missed out on the interest which would have been paid on a plan obtained through a credit union or bank. In addition they had to pay a commission of up to \$90.00 to the fund or its representative.

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Dutch

Van een weduwe en de boekjes

Mijn tweede gemeente telde maar eventjes twee honderd en twintig gezinnen. Ze woonden echter dichtbij elkaar. De oppervlakte was niet groter dan tien vierkante kilometer. In het noorden en het zuiden was er veel weiland, en daartussenin vruchtbare grond waar pootaardappelen werden verbouwd die naar Zwitserland werden geëxporteerd. Van die prima pootaardappelen kregen ze twee oogsten per jaar.

In deze gemeente werd van de predikant verwacht dat hij deelnaam aan het huisbezoek. Daarover hoop ik later iets te vertellen. Nu kwam het mij voor de geest dat er zoveel weduwen in de gemeente waren. Die moesten ook geregeld worden bezocht. Staat er niet een tekst in de bijbel "zuivere en onbevleete godsdienst voor God de Vader is: omzien naar wezen en weduwen in hun druk?"

Professor Grosheide vestigt er de aandacht op dat men in de oudheid geen georganiseerde verzorging van weduwen en wezen had, geen pensioen of iets van die aard kende. Daarom komt het "daders des woords" zijn heel mooi uit in de uitdrukking: omzien naar.

De diakenen waren dan ook trouwe bezoekers van de weduwen. Het weduwenbezoek was bij hen in ere. Maar ... de dominee werd toch ook onder de geregelde bezoekers gerekend. Weduwe te moeten zijn viel niet mee. Het was een eenzaam leven, ook al had men

dan ook kinderen die in de buurt woonden, of al woonde men bij de kinderen in.

Eerste les

Als jonge dominee was het toch een hele taak om zo'n twintig weduwen geregeld te bezoeken. Ik moet echter zeggen dat ik heel wat heb geleerd. Het eerste wat ik leerde was dat je nooit tegen iemand die je bezoeken wilt moet zeggen: ik kom morgenmiddag wel even aan, terwijl je de belofte een dag later inlost. Wist je dan niet dat die weduwe de vorige middag al met de thee klaar zat te wachten? Dominee zou immers komen! Nu ik kan met m'n hand op m'n hart verklaren dat ik verder mijn hele leven getracht heb om zulke beloften echt na te komen.

Weduwen en voorgaan

De weduwen die ik dus geregeld bezocht waren godsdienstige vrouwen. Ze waren allen getrouwd geweest met een man die trouw

"voorging" aan tafel, d.w.z. hij las een hoofdstuk uit de Bijbel en bad "hard op" voor gezin en werk, voor Gods koninkrijk en de plaatselijke gemeente. Als in zo'n gezin de man stierf dan was een stereotiepe opmerking van de weduwe: "dominee, ik mis mijn voorbidder zo erg! Ziet u, mijn man las altijd tweemaal per dag uit Gods Woord, 's morgens en 's avonds. 's Middags deed ik het met de kinderen die in het schaftuur uit school thuiskwamen."

In vele gezinnen was het boek van Koelman bekend. Het is al een heel oud boek. De eerste druk verscheen in 1679 te Amsterdam. En het werd vaak herdrukt. De titel was: de plichten der ouders in kinderen voor God op te voeden. En een enkele leesgrage weduwe zei "dat boek heeft mij erg goed geholpen om mijn kinderen op te voeden in de vreze des Heren."

Het was een boek dat in de kerken der Afscheiding met een aanbeveling van Scholte en Wormser werd verspreid en druk gelezen. En ... mijn tweede gemeente was uit het diensthuis uitgeleid door Hendrik de Cock, de vader der Afscheiding!

Boekje houdt godsdienstig

Bij de weduwen kon je allerlei boekjes aantreffen. B.v. een



Onder de streep

John Van Harmelen

boekje van H.W.S., ik weet echt niet meer wat deze drie hoofdletters betekenen, maar ik herinner mij die boekjes zo goed omdat één van die weduwen eens tegen mij zei:

"Dat boekje, dominee, houdt mij toch zo godsdienstig." Waarop ik vroeg: "U gebruikt dat boekje toch niet als uw zaligmaker?" Ze keek verbouwereerd op en zei: ze wist natuurlijk wel dat ze nee moest zeggen — "nee, dat niet, natuurlijk niet, de Here Jezus is mijn Zaligmaker. Maar het is toch zo dat het boek van H.W.S. daar altijd op wijst — dat bedoel ik — het houdt mij godsdienstig."

"Ik luister ook elke morgen naar de uitzending van de Nederlandse Christelijke Radio Vereniging, ik heb mij aangewend om in dat halfuur de aardappelen te schillen en de groenten schoon te maken, want ik zou niet graag de geestelijke leiding van de predikant willen missen. Ik heb ook al eens naar de N.C.R.V. geschreven of ze u niet eens konden vragen zo'n 'ziekenurtje' te leiden, want u weet ook wel wat er in het hart

van een mens om gaat."

Alles ter ere Gods

Ik ontdekte wel vaker dat er een onderscheid werd gemaakt tussen godsdienstig en niet godsdienstig. Aardappelschillen en groenten schoonmaken was dan iets wat ongodsdienstig werd genoemd, maar bijbel lezen, en boekjes lezen, en naar ziekenurtjes luisteren werd dan godsdienstig werk. De bijbel noemt echter ook het financieel omzien naar de weduwen zuivere en onbevleete godsdienst. En Paulus zegt ergens: "Doe alles ter ere Gods!"

P.S. Het verzoek van de N.C.R.V. kwam. Ik mocht de morgenwijding verzorgen. Toen ik uit de studio in Hilversum naar buiten kwam, stonden vier mannen op mij te wachten. "Ja, dominee, we hebben u gehoord. Hier is een beroepsbrief van de Gereformeerde Kerk te Bunschoten-Spakenburg, wij begereen u als predikant, en wanneer komt u met uw vrouw om 'de plaats te bezien?'"

Gereformeerde Kerk Hoogezand-Sappemeer viert 150-jarig bestaan

H. Vegter

In oktober 1983 zijn wij begonnen met het samenstellen van een historisch overzicht van de Gereformeerde Kerk in

Hoogezand-Sappemeer vanaf de Afscheiding in 1835.

Met veel fotomateriaal uit heden en verleden hopen wij tot een leesbaar en lezenswaardig

boek te komen.

Het ligt in het voornemen om deze uitgave omstreeks oktober 1985 gereed te hebben, en het eerste exemplaar aan te bieden tijdens een herdenkingsweekend op 9 en 10 november a.s. in Hoogezand-Sappemeer.

Bij die gelegenheid hopen wij ook veel vroegere gemeenteleden te ontmoeten, zowel van elders in Nederland als emigranten die in de vijftiger jaren naar Canada of Amerika zijn vertrokken. Namen als Mulder, Vegter, Blaak, van der Velde, Suk, Wolhuis komen hier vandaan. Als hun adressen bekend zijn, willen wij ze graag uitnodigen.

Dank zij een garantie-bijdrage van de Kerk, bedraagt de intekeningsprijs f. 25,00 per boek exclusief verzendkosten. Maar misschien komt men in november wel over om het te halen!

Als blijk van herinnering kunnen de namen van de intekenaren in het boek worden vermeld. Bestellingen van "over zee" kunnen nog tot 1 april worden opgegeven. Aan de hand van het aantal bestelde boeken wordt dan de totale oplage bepaald, in de loop van april.

H. van Eikema Hommes overleden
Reformatorische filosoof ook bij VU een eenling

Na een slepende ziekte is overleden prof. mr. Henk van Eikema Hommes, sinds 1965 hoogleraar rechtsfilosofie aan de Vrije Universiteit in Amsterdam.

Van Eikema Hommes was de meest uitgesproken vertegenwoordiger en vertolker van de eigen, reformatorische filosofische school van de VU, die onder de naam 'wijsbegeerte der wetssidee' ook landelijk en zelfs internationaal bekend werd. Hij was van deze, misschien wel enige filosofische richting van calvinistische snit, de tweede generatie: leerling en opvolger van wijlen prof. Herman Dooyeweerd.

Uitgaande van het religieuze grondmotief van schepping, zondeval en genade was Dooyeweerd uitgekomen bij zijn 'proeve van een christelijke filosofie.' Hij bracht de hele werkelijkheid van het wiskundige, biologische, psychologische, sociale, juridische, morele en theologische in een systeem van een Godgegeven ordening van veertien zogeheten 'wetskringen.'

Dooyeweerd, zelf jurist,

wijdde zich vooral aan de doordenking van dit geheel, zijn begaafde leerling Henk Hommes (Van Eikema werd later toegevoegd) legde zich toe op de steeds meer verfijnde uitwerking van de elementaire en samengestelde grondbegrippen uit één van die 'wetskringen,' namelijk die van het recht met zijn verbanden. In zijn laatste boek grijpt Van Eikema Hommes nog éénmaal uitvoerig op zijn leermeester terug.

Het filosofische systeem van Dooyeweerd en Van Eikema Hommes zit volgens voor- en tegenstanders uiterst knap in elkaar en verbindt geloof en kritisch denken aan elkaar, zoals wellicht sinds Thomas van Aquino niet meer gebeurd is.

Maar toch is Van Eikema Hommes zelfs, om niet te zeggen vooral, binnen de kring van de VU een eenling gebleven. Hij hoopte dat zijn rechtsfilosofische beschouwingen vruchtbaar zouden zijn voor de rechtspraktijk, maar wie er al kennis van namen konden er nooit veel mee aanvangen.

Van Eikema Hommes was zeer overtuigd van het gelijk van

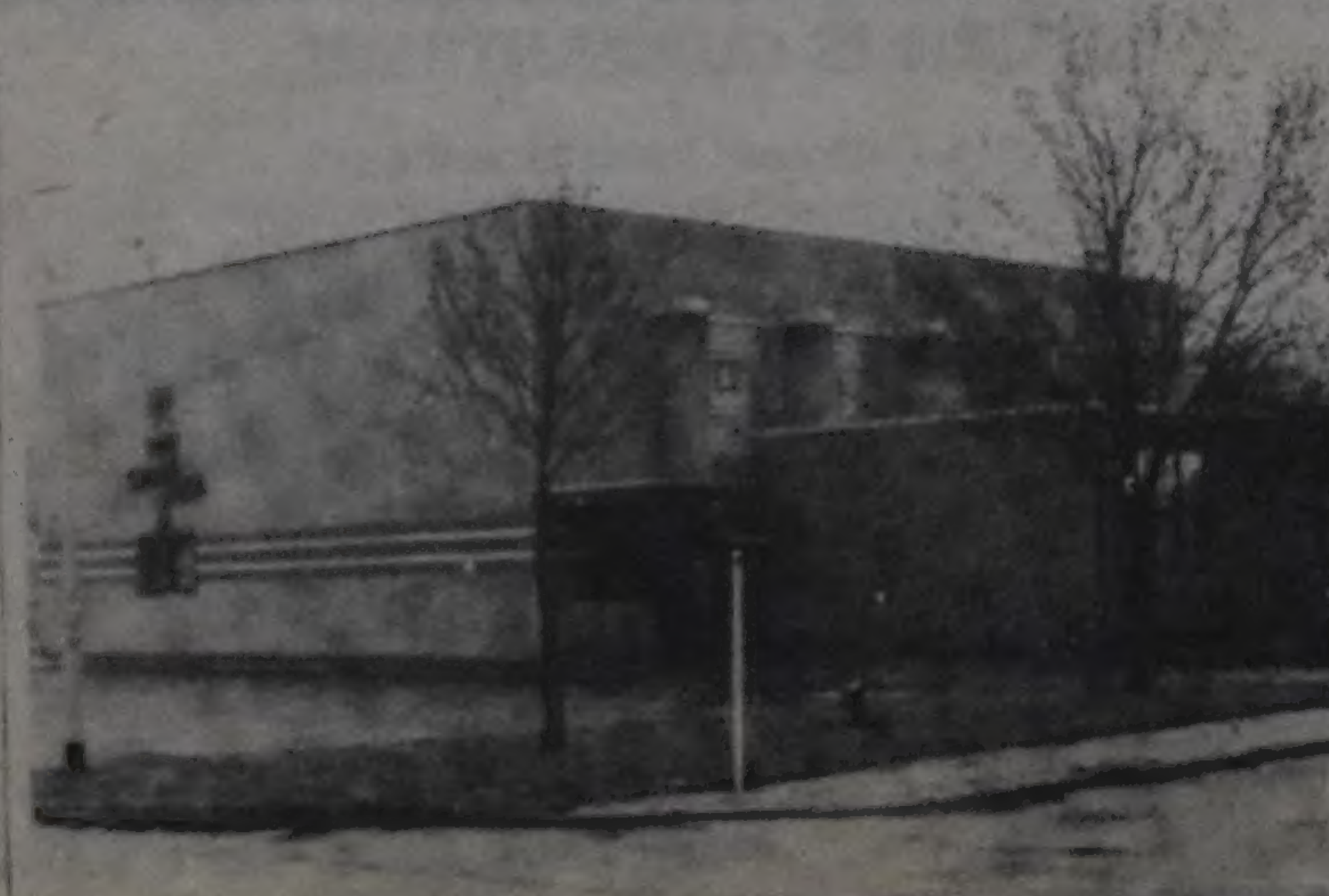
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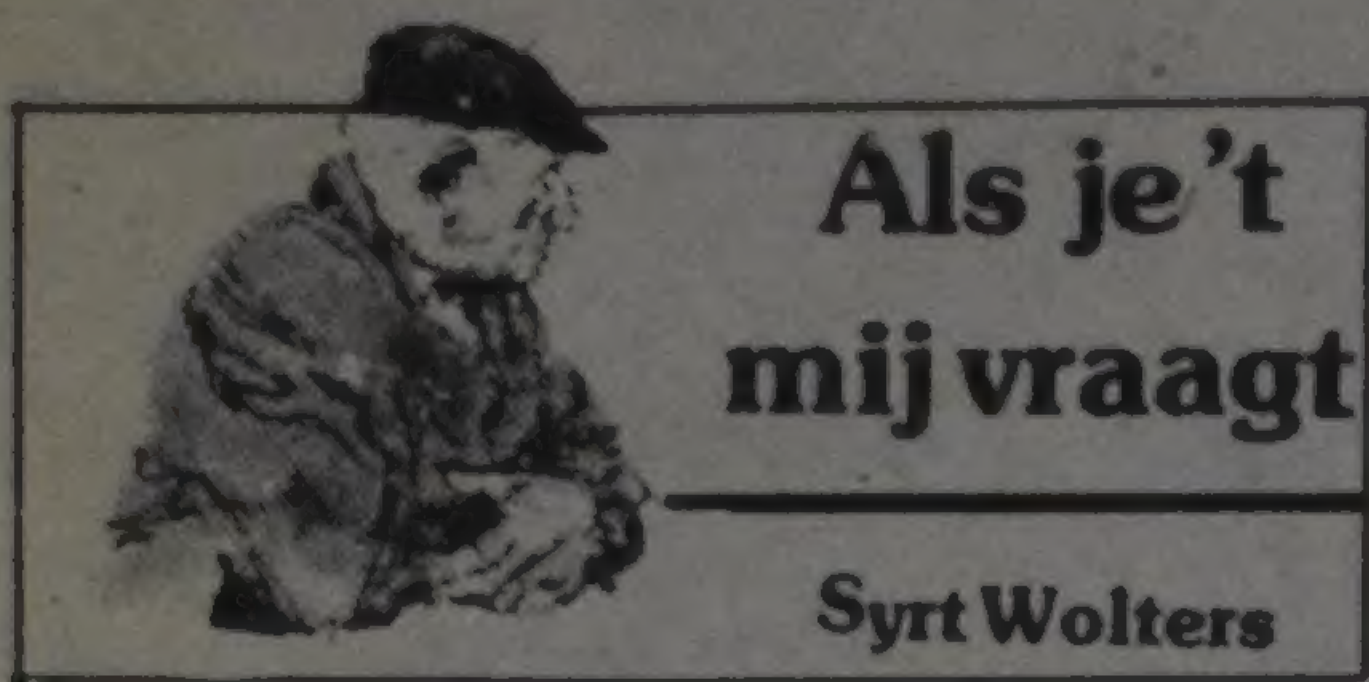
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▽ Geref. Vrijheidskerk, Hoogezand





Vervolg van vorige week.

Interview met Adam en Eva

Ik ga u meenemen naar het paradijs op de dag nadat Adam en Eva geschapen zijn. Ze zijn zo vers van de hand God's gekomen en in een prachtige tuin gezet, die ze moeten bebouwen en bewaren. Op die tweede dag na hun geschapen

zijn, krijgen ze bezoek van een groep geleerden van de 20ste eeuw na Christus. Ze komen een onderzoek instellen naar wat er al zo te zien is in dat paradijs, waar zo in de loop der eeuwen zoveel over gezegd en geschreven is.

Nou, ze zijn wel onder de indruk: Moet je die prachtige bomen zien! En die bloemen! En die machtige rivier stroomt daar zo majestueus en kronkelt zich

over het hele terrein van de hof van Eden. En dan die dieren. Sommigen zijn al lang uitgestorven in de wereld van de 20ste eeuw. Maar hier zie je ze nog in al hun eigenaardige sierlijkheid.

Natuurlijk zijn de geleerden het meest geïnteresseerd in Adam en Eva. Tenslotte zijn zij de enigen van hun eigen soort. Dus vragen ze voor een interview, wat hen, de menselijke natuur getrouw, onmiddellijk en vriendelijk wordt toegestaan. Allerhande

vragen worden gesteld, maar dan ontdekken ze dat ze nog niet veel weten van geschiedenis.

Daarom vragen de geleerden of ze hen mogen examineren en onderzoeken. Er was geen kwaad in de wereld dus waarom zouden Adam en Eva kwaad vermoeden? Hoewel Adam en Eva wel vreemd naar hun bezoekers gekeken zullen hebben: ze droegen zulke gekke dingen om hun lijf. Die geleerden keken ook wel wat vreemd op, en, eerlijk, ze

voelden zich niet helemaal op hun gemak toen ze Adam en Eva zo naakt zagen rondlopen, behalve dan die dokter die al jaren lid was van zo'n "nudisten kamp." Die wist hoe zich te gedragen in zo'n geval.

Nou, ze namen de kans om Adam en Eva te onderzoeken wel waar. En ze deden het grondig en werden een heleboel gewaar. Meer dan Adam en Eva hun hadden kunnen vertellen. Op grond van hun vindingen omtrent hun huid, hun haar en

Vervolg op pagina 24.

Reformatorische filosoof ook bij VU een eenling

...vervolg van pagina 22 zijn opvattingen en met even grote beslistheid kon hij alle andere zienswijzen als dwaalwegen en mislichten afwijzen.

Het versterkte het eenzame van zijn positie, waarin hij als een eigenlijk vriendelijk mens ook bij zijn studenten stug en streng overkwam.

Ook van Dooyeweerd werd gezegd dat hij strak in de leer was en in de VU geïsoleerd stond, al was men toen natuurlijk ook wat trots dat binnen de betrekkelijk jonge VU een eigen filosofie werd bedacht. Dat nieuwe was er in latere jaren af.

Van Eikema Hommes kon nimmer helemaal uit de schaduw van zijn geniale leermeester komen. Dooyeweerd werd op zijn oude dag — hij werd 83 — trouwens minder, dogmatisch en bleek toegankelijk voor nieuwe indrukken. Zulke jaren zijn Van Eikema Hommes niet toegemeten. Hij heeft vooral de laatste tijd, toen hij het steeds slechter maakte, vermoedelijk met haastige ijver nog zoveel mogelijk willen nalaten, getuige een fors aantal artikelen in recente afleveringen van juridische tijdschriften.

Zijn dood laat de Vrije Universiteit minstens achter met de vraag hoe je dan wel vanuit geloof en reformatie kan denken en spreken over werkelijkheid, wetenschap en wijsheid.

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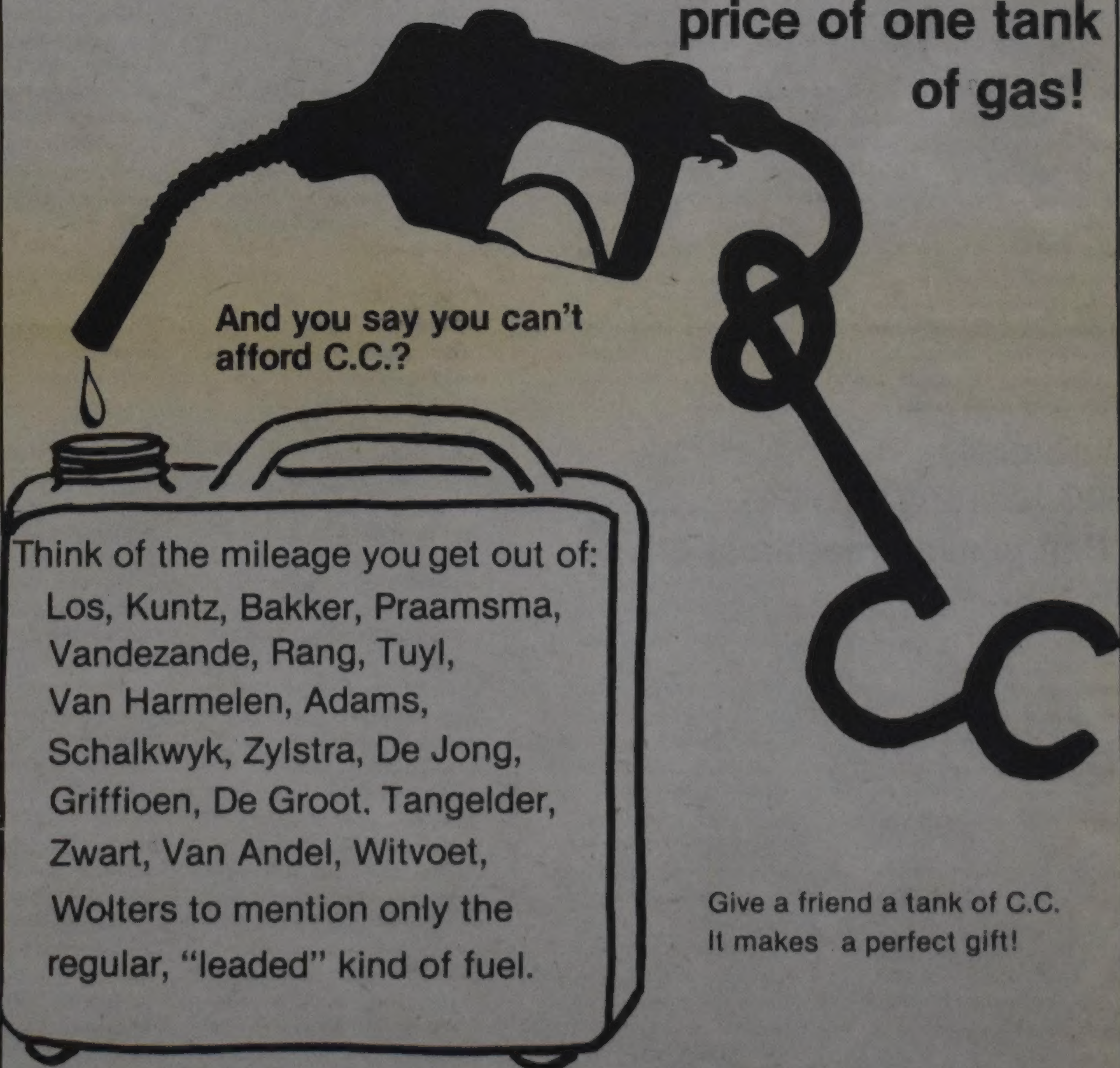
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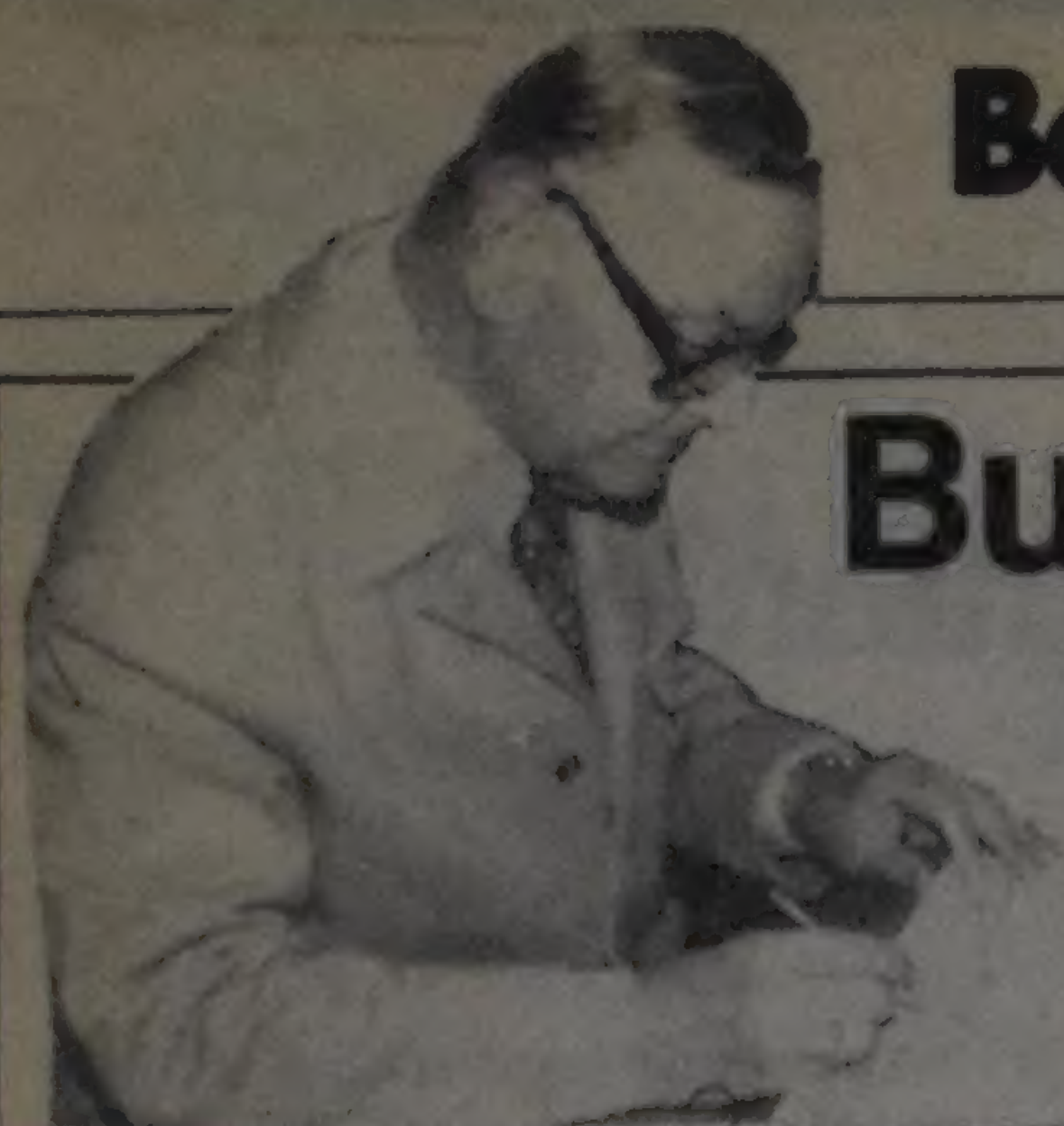
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Books

Building on the rock

No divided life

No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

Matthew 6:24

Time and again in the Sermon on the Mount Jesus speaks of a divided life.

He said that we can give alms, pray or fast with two intentions: to worship God, but also to receive praise from man. We can lay up treasures on earth and at the same time try to lay up treasures in heaven.

In our text Jesus says that in the practice of life such a divided life is an impossibility. No one can serve two masters.

In the Oriental world a slave always served his master full time. He was owned by his master. Therefore his master took up all his energy. Think of the parable which Jesus told about the slave who came home after a day of work in the field. Immediately he had to serve supper to his master before he himself could eat. His service was unlimited. To serve two masters was out of the question.

However, sometimes it happened that a man, who possessed only one slave, died when his inheritance had to be divided over two sons. Such a slave had, all of a sudden, two masters. But a situation like that could never last long. The slave would stick to one of them and neglect the other.

That will be the result when we try to serve God and mammon at the same time. As we all know, mammon is the personification of money. When money is our idol we cannot serve God. We must always realize that the service of God demands our lives, centrally and totally.

Centrally our heart is involved. There the inner motives of our actions originate. Totally our whole existence is included. God demands one hundred percent.

There is no vacation in the service of God.

Rev. Henry Van Andel

Published posthumously.

“Ben je een creationist of een evolutionist?”

Vervolg van pagina 23. schedelen, vooral niet te vergeten, hun gebit, kwamen ze tot een heel interessante bron van informatie omtrent Adam en Eva. Al die gegevens werden in de computer gedrukt en in een paar seconden werd alles haarfijn uit de doekjes gedaan.

De computer kwam tot de conclusie dat Adam en Eva net over de veertig jaar oud waren. Ze waren opmerkelijk goed gezond en ideaal ingesteld op een menselijke samenleving. Ze zouden het goed doen in de 20-eeuwse gemeenschap!

En toch: die computer was glad mis! Waarom? Omdat die geleerden vergeten hadden de bril van de Bijbel op te zetten. Ze hadden kunnen lezen dat Adam en Eva echt “van gisteren” waren — zo rechtstreeks uit de hand van God! Maar dat kun je een 20-eeuwse geleerde toch niet laten geloven?

Meer eerbied nodig

Eigenlijk heb ik met dat Schepping-Evolutie probleem niet veel moeite. Als God machtig is om een schepsel tot

aanzijn te roepen naar Zijn eigen beeld: een schepsel meer belangrijk en tot hogere taak geroepen dan elk ander deel van het heelal, is Hij dan niet machtig genoeg om een hemellichaam tot aanzijn te brengen met een ingebouwde “lichtstaart” van honderd triljoen jaren?

Wat is dat nu voor God, die ALmachtig is? Is dat moeilijker dan om Zijn eigen beeld te scheppen zo maar ineens: volwassen en wijs?

Voor mijzelf denk ik, dat God's grootheid veel meer tot uitdrukking komt als we Hem niet binden aan dezelfde maatstaven waaraan Hij ons gebonden heeft. Bedoel ik nou te zeggen: laat die geleerden maar ophouden met onderzoeken? Absoluut niet, maar ik zou hen wel aanraden om met deze mogelijkheid rekening te houden. Net als die geleerden in het Paradijs, die ook de bril van de Bijbel hadden moeten opzetten. Het kon wel eens zijn dat hun eerbied voor de Schepper vertienvoudigd wordt.

Issue

We too, could be victims

Kerry - Agent Orange and an American family by Clifford Linedecker with Michael and Maureen Ryan, Dell, November, 1983, pb., 224 pp. \$4.95. Christine Farenhorst-Praamsma, Owen Sound, Ont.

Maureen and Michael Ryan, co-authors with C. Linedecker, share with the reader their childhood, marriage and consequent birth of little child Kerry. Kerry, the child who is born with

more than twenty congenital defects — defects that required and still will require years of surgery to possibly correct.

Kerry's father, Michael, was sent to Vietnam in 1968 and was exposed to Agent Orange: a carcinogenic defoliant used to spray jungle areas. It was a chemical described in army manuals as 'relatively non-toxic to man or animals.' Yet today thousands of soldiers and their children are suffering the hideous consequences of contact in some way with this extremely toxic chemical.

As members of Agent Orange Victims International, the Ryans have testified before the US Congress and Senate.

Huge companies such as Dow Chemical, and others, continue to manufacture chemicals today harmful to us and our children; and as they continue to dump their highly toxic wastes onto God's earth, we do well to read a book like Kerry, and weep with her parents. We do well to contemplate that Kerry could be our child! - Tomorrow?

History

Churches in the USSR

Soviet Evangelicals Since World War II, Walter Sawatsky; Herald Press, Kitchener, Ont., Scottdale, Penn., 1981; hc., 527 pp. Rev. Johan D. Tangelder, Strathroy, Ont.

Soviet Russia has never been able to demonstrate its conviction that religion is a thing of the past, bound to disappear with scientific progress. The law in the USSR guarantees religious freedom. In practice, religions are persecuted. Evangelical Christians in particular carry the brunt of the burden. Communist ideology defines religion as a remnant of the capitalist past. Any full changeover to communism requires, therefore, a final eradication of past vestiges. Communists are not just atheists, they are militant anti-theists.

Sawatsky gives an excellent view of the historic development, the theology and the current situation of evangelical churches in the USSR. The story of the Soviet evangelicals is one of triumph and defeat, heroism and majoring in minors. Soviet Christians must limit their church life completely to their worship services. Funerals and weddings are used as opportunities for evangelism. Both preachers of the gospel and atheists compete for the hearts, minds and loyalty of young people. A whole chapter is devoted to this battle. And it is in this area that the communists hit the hardest. Christian parents have had their children taken away. State legislation still doesn't permit children under 18 to be members of religious

societies.

The Soviet evangelicals saw a fantastic growth right after the revolution. They were nearly annihilated during Stalin's reign of terror. Persecution brought a strong desire for church unity. Sawatsky describes this struggle for unity, the major issues at stake. Special reference is made to the Reform Baptist split in 1961, when the Soviet authorities again tried to destroy the evangelical movement. There is a great longing for Bibles. There are still ministers in the Soviet Union preaching without the benefit of a Bible. Despite all the struggles and the fierce persecutions, the evangelical churches have kept growing. The author comments, "As the percentage of Christians in the prison population increased, authorities discovered that here, too, new converts were being made. When the leaders were dispatched into exile, it often meant the birth of a new mission outpost. In many places authorities removed the entire church leadership only to return a few weeks later to find other men assuming the leadership."

Sawatsky also gives a frank description of the major missions to Eastern Europe as well as an evaluation of the ethics of Bible smuggling. He is particularly critical of Richard Wurmbrand, well known to many Calvinist Contact readers. He writes, "The reason why I am relying so heavily on Wurmbrand for illustrative material is that his writings are predominant in the religious bookstores of America and Europe, which means that the majority of concerned

Christians have formed their image of Christians in the Soviet Union through his influence and distortions. Courageous bookstore owners could counter this by giving the more balanced and responsible literature greater prominence on their shelves even if this reduces sales volume." The conflict between Joe Bass of Underground Evangelism and Richard Wurmbrand is told in detail.

Sawatsky writes from an Anabaptist Mennonite viewpoint. His convictions come through especially in the areas of the church and nonviolence. He says, "Pacifism is not yet a majority position in the Christian church in general, but in recent years leading theologians have reached broad agreement that the thrust of the New Testament message is unquestionably pacifist in both a personal and a social sense. Most theologians and churchmen, however, argue that the New Testament emphasis is too idealistic and opt for a Niebuhrian ethic. But the Russian Baptist union, with its strong claim to reject all modernism and its assertion of an unquestioning commitment to the Bible as the source of truth, should logically reject the war theology espoused by Zhidkov and Mitskevich (Baptist leaders)."

Walter Sawatsky, of Altona, Manitoba, is the Mennonite Central Committee liaison and representative for MCC programs in Europe and responsible for MCC's East/West Research Office in Neuwied, West Germany. He has travelled frequently in the Soviet Union since 1973. His well documented and thoroughly researched book is an excellent contribution to the literature on evangelical Christianity in Soviet Russia. Through the story as told by the author, Christians in the West are provided with a model of faith. In Russia there is no cheap grace.



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